

A
TREATISE
OF
Morrall Philosophie:

WHEREIN IS CONTAINED
the worthy sayings of Philosophers
Emperours, Kings, and Orators: their liues
and answers: of what linage they came:
and of what Country they were: Whose
worthy Sentences, notable Precepts,
Counsels, and Parables, doe
hereafter follow.

First gathered and set forth by *William*
Bauldwin, and now the sixt time since
inlarged by *Thomas Palsfreyman*,
GENTLEMAN.

PROVERBS 2.
*If wisdome enter into thine heart, and thy soule delight
in knowledge, then shall counsell preserve thee, and vn-
derstanding shall keepe thee.*

LONDON:
Printed by *Thomas Snodham*.

TREATISE

OF

THEORY OF PHILOSOPHY

THEORETICAL

OF THE THEORY OF PHILOSOPHY

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LONDON

Printed by J. Smith



TO THE RIGHT
Honourable Lord, *Henry*
Hastings, Earle of Huntington,
Thomas Palfreyman wisheth
increase of grace, honour,
and prosperitie.

Although I haue beene already sufficiently
perswaded that your Honour, euen from the
Cradle, hath beene trained vp in the path-
way of vertue, and (according to the profes-
sion of a godly and true Christian) hath re-
ceiued instructions, as well in the sacred Scriptures, as also
otherwise in prophane learning: the knowledge of both
which, with age, hath so largely growne, that you neede not
my helpe and furtherance for the keeping of those things the
better in memory which you haue with such diligence
read: yet hauing an eye to your state, vpon whose shoul-
ders, in time, some charge of this Common-wealth is like to
leane, as commonly it happeneth to all Noble men, but most
worthily indeede to those whom God hath endued with the
gift of vnderstanding and knowledge. I thought it not vn-
fit to present vnto your Lordship, this little Booke, entituled,
A Treatise of Morrell Philosophie, very expedient to
all estates, but most necessary, as Aristotle saith in his
Ethnicks, to those that by vertue of knowledge shall haue

The Epistle Dedicatorie.

the gouernance of a Common-wealth, which ought not onely to haue good wils to doe well, but also exactly to know and search out with diligence a ready way and meane whereby they may at all times, as with a dearely beloved, familiar (either in heart or in hand) receiue such aduertisements and godly counsailes, as shall neuer seeme to swerue from such intentions as be grounded in an honest and godly will: that thereby not onely the true order and high estate of Princes, of Nobility, of Honour, of Justice, and such other like vertues may effectually be knowne: but also of such be rightly understood, put in vse and practised, by their due and peculiar offices, to the common comfort and commodity of their Country, purchasing to themselves the fauour and blessing of God, and gathering together the incomparable treasures of a faithfull and true heart, euen praier and praise, or paine and losse of life, if neede shall so require.

Of which things forasmuch as this my labour doth intreat, and you of a godly disposition thereunto inclined, and like also hereafter to put in practise, I thought it good to Dedicate this my poore trauaile vnto your Honour, that it might the rather creepe forth, vnder the safe conduct of your goodnesse, vnto the hands of others, that likewise are bent to seeke forth and follow such godly counsailes and witty sayings as are in this present Treatise contained, to the increase of vertue, and furtherance of all such good and liuely motions as shall at all times redound to the glory and praise of God, and to the necessary reliefe, ioy, and comfort of the Common-wealth.

Your Honours in all dutie,

Thomas Palsgreym.



TO THE READER.

EOrasmuch (most gentle and vertuous Reader) as it fortun'd me of late (being in the Country) to be in company with my very friend, and finding in his hand a booke, wherewith he was passing the time, centituled *A Treatise of Morrall Philosophie*) which because I had not before seene, I desired to haue it to reade. And when I had partly read, not onely of the Philosophers liues and answeres, but also of their good Preepts, godly Counsailes, and wise Sayings, I was much in loue therewith, and most heartily desired it of my friend, till such time as I had throughly read it. That done, I called to remembrance the like worthy and notable sentences and good counsailes, that I had often read in diuers and sundry other works. And to the intent by placing them together, I might the better keepe them in memory, and effectually bestow some small part of my time in such kinde of exercise as should bee to the glory of God (who is the author of all goodnesse, and furtherer of all good workes: and for the auoiding of that pestilent and most infectious canker, *Idlenesse*, whereby is ingendred, as we commonly see by experience, such infection as shortly destroyeth both soule & body) I tooke in hand this small enterprize, which by Gods grace I haue finished. And after I had once again examined the said Booke, and truely noting the effect of euery Chapter, wherefore they were written, whether they were

To the Reader.

of themselves perfectly one matter, or one mingled with another, I found not onely in the one, but also in the other, such singular pleasure and earnest prouocation of often reading, that as a man euen in the midst of a pleasant and faire garden, enuironed with banks, beautifully set and garnished with all kindes of most delicate and dainty sweet flowers, and at liberty as him liked to take or refuse: so there I found plenty and great store of such louely pleasures as I listed to embrace: I did then confer one sentence with another, throughout the whole Booke: and as I vnderstood the matter, I placed it in the right Chapter: As if the Chapter did chiefly speake of God, of the Soule, or of the World, and so forth; such precepts, parables, and semblables as I found, were displaced and set abroad among sentences of diuers and sundry matters (and also those other necessary sayings, that I had gathered together out of other Authors) I rightly placed, not onely in Chapters, but also the sentences agreeable one to another, as a man would familiarly tell a tale.

I haue also drawne into summaries the effect of euery Chapter, and where I had at the beginning of my first worke (namely this Treatise) omitted and left out certaine Chapters (set forth by Mr. *Bauldwin*, the first author thereof,) which did shew how Philosophie began: of the three parts of Philosophie: who were the Inuenters thereof, and the manner of teaching the same, as also the Philosophers liues and answeres, notwithstanding their excellency and goodnesse, as I alwaies worthily haue and will giue them their due commendation and praise, in consideration of their necessary, honest, and godly kinde of doctrine, so pithily and learnedly set forth as before mentioned: for I had selected and chosen out a great number

To the Reader.

number of good counsailes, witty and godly sayings of the Philosophers, learned men, and noble Princes, like vnto the others (with their precepts also and witty sayings) by him before gathered & put forth, doubting much that if I should haue ioyned the said number of sentences to the whole summe of this Treatise, it should not onely, as appeared to me, haue seemed ouermuch to be enlarged, but also the more vnhandsome of the reader to be carried. Yet notwithstanding, since both the fourth and fift edition of this worke from my hand, although at those times not a little enlarged, with most familiar sentences, very notable and excellent, accordingly in their right places bestowed, with the addition also of certaine omitted Chapters at the beginning of the Booke, with the putting-to likewise, although but briefly, the liues of certaine other Philosophers, Emperours, Kings, and Orators, not mentioned before in his Treatise, their names, of what lineage they came, and their sentences also following in their places, but also now againe the seauenth time, seeing the estimation of the work, and the great pleasure that all men haue worthily therein, for the variety of such delightfull matters, as in it is contained, tending to diuers purposes, neither yet any let or incumbrance, being easie to be carried, I haue the seauenth time, as the breuity of time would permit, endeauoured my selfe gladly, as I might, to satisfie the godly Readers minds, not onely with the like collected sentences as before, conueniently and duely placed throughout the Book: but also certaine other whole Chapters of sundry and effectual causes, both touching vertue and vice, as also of the state of mankind, of mans conscience, and such like, to the number of seauen or eight, orderly set amongst other Chapters, as the effect of their cause duely requireth, beseeching thee (most gentle & friendly

To the Reader.

Reader) that although among these my simple doings thou shalt finde me too grosse, rude, and vnlearned, barren and void of all such liuely graces and good gifts as indeede should rightly be full fraughted in the braine and vnderstanding of him that should take any such worke in hand, to the contentation and well pleasing of most men, & specially of the learned reader (whose eyes are wide open quickly to espie out such faults as are indeed worthy of reprehension,) I shall therefore most heartily desire thee, fauourably to beare with me, and with thy good contented minde, friendly to accept the ground of my earnest good will, where I haue (as before written) but little altered, and as appeareth more slenderly finished the said Treatise: which is if it be any thing at all, worthy but of small commendation, in comparison of the witty and learned handling of the other.

Vnto the author whereof (*Mr. Bauldwin*) I yet still (as before) gladly and most heartily refer the whole commendation and praise, considering that by him, and through his godly diligence, I had first occasion to write, whereon I haue (I trust without offence to God) honestly spent my time, if time herein well spent be good, and worthy the acceptation of God, although for so small a cause and little sparke of vertue. I haue here good occasion to commend vnto thy remembrance, with most humble desire, that not vnkindly, or as an vnable friend or enemy to vertue, thou contemne what God alloweth: vnto whom, and vpon whose diuine will should onely depend all our wils, our whole obedience and faithfull seruice, euery man according to the gift of God and his vocation: by whom, in consideration of his ineffable goodnesse and loue towards vs (who onely weigheth and gladly accepteth the good intents of the heart) wee are either
of

To the Reader.

of vs encouraged without feare boldly to present and returne vnto him such liuely fruits of his grace (whatsoever they be) more or lesse, as hee hath mercifully grafted in vs, being the author and onely giuer of all good things, our onely parrone, our straight way, and onely marke of very felicity: from whole order and most holy will whosoeuer in any thing writeth one inch or naile breadth, he goeth beside the right path, and wandreth out of the way.

I haue therefore good hope, that there is no Christian, or one that indeed hath professed the good rule of Christ, (except he be an hipocrite or a dissembler) specially hauing the blessed benefit of God, the gift of vnderstanding and knowledge, by vertue whereof his mind should alwaies seeme in such wise to be so strongly fenced and armed with wholesome precepts, honest opinions, and godly intentions, throughout all his conuersation and working, that will at any time, or for any thing, and specially for a good thing, maligne or spite his friend or brother: and instead of friendship to purchase him enuie, or to make of his friends his foes, though he should loose thereby (if the case so neere touch him) a great part of his owne praise and glory. For if in all our good intents we doe reuerently examine the dignity, state, or condition of our calling, straightly entering into iudgement, rather of our owne iust causes, profession and duty (either to the supplanting of vice, or erection of vertue) then rashly to stumble at other mens matters, to what end in effect I pray you, should all our diligence and study bee, during our liues, that haue professed Christ, but ioyfully to winne and allure, according to our knowledge, by our continuall trauaile, by our counsailling and faithfull working if it were possible, all men to a Christian and godly life?

should

To the Reader.

should it once appeare through our sufferance, that any poysoned euill should possesse and infect our hearts to the contrary, that through either negligence or wilfulnesse in deceiuing our selues we will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our selues, what we are, & what we haue bin, be in vs continually quick and liuely? What haue we, that we haue not receiued? or to whose glory should all such gifts as wee haue receiued be employed? Is there any thing in vs at all, touching properly our own nature, wherein we should reioyce or seek to be magnified, either with the gifts of grace to purchase worldly exaltation, and not rather giue vnto God his due honour, and be out of all doubt, that whatsoeuer we doe, or howsoeuer we examine or iudge of our selues, the truth of God endureth, his iudgements are true, and according to his truth our doings (by him) shall bee tryed, and most straightly iudged? We enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for mee, and I will most heartily pray for all men, that God of his infinite mercy and goodnesse will vouchsafe to giue vnto vs his vnworthy seruants, the spirit of humblenesse and feare, and graciously to illuminate our eyes, that we may see euery good and perfect gift to be giuen vs of him from aboue, to be receiued & vsed with thankgiuing, and that in his diuine presence it may alwaies and in all things appeare, that our profession and rule hath nothing to doe with the cursed spirit of enuy and strife, scornfulnesse or disdain, & the like works of iniquity: for where such lothsome companions beare rule and are guides, there truly the wisdom & grace of God hath no place, but the wandering
spirit

To the Reader.

spirit of vnstable, and all manner of euill works, whereby is ingendred forgetfulnesse and an vnthankfull life to God, as experience oftentimes and in diuers things hath approued.

And this is further greatly to bee lamented, that where the godly intent and diligent trauaile of diuers men, according to the gift and grace of God, hath bene imploied & set forth to the furtherance of vertue, knowledge, and piety, either touching themselves or for others commodity, if it hath chanced to come to the ouer looking and handling of some curious or scornfull person, finding it vnpicked, empty, barren of eloquence, void of profound learning, excellency, dainty or fine perfection (although in some godly matters such exact diligence and nicenesse needeth not, so that the cause of God to his glory be chiefly and simply pretended and considered,) it hath seemed vnto them so loathsome, grosse, and vsauory, so far contrary and disagreeing vnto their delicate and dainty diet, that not onely they themselves euil brooking and reiecting it, as vicious, vaine, or foolish, but also contentiously and by their busie inforcement hath kindled in others the like hatred and contempt of such godly purposes, to the great discouragement of faithfull and willing hearts, happily with good desires inflamed to seeke the praise of God, and to traine by their godly endeouour vnto their fellowship, some at the least to tread in the path-way to honesty, which lea- deth vnto most certaine and euerlasting felicity, the iust reward of God, most gracious and blessed, prepared for euer vnto all the faithfull laborers and workmen in his iust cause.

This I haue noted, not as though I with the like occasion should be any thing offended, or feeling my selfe pricked, should swell or stomacke against any
man,

To the Reader.

man, no truely, but only because the remembrance of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, that I haue not iustly kindled offence against any man. But if there be any (as in manner before rehearsed) that contrary to the vertue of their good gifts and calling, (through the Diuels sleightie inuasion and forgetfulnesse of the charitie of God) maliciously will depraue, spurne, defile or spot these my simple doings, or proudly extoll the glory of their owne excellency, through dispraise or spite of this that I haue thus rudely wrought: notwithstanding (I say) such ingratitude and vncharitable attempts, without minding of other reuengement, I doubt not but in the end God who is mercifull, gentle in reforming, and alwaies ready to further his good workes in them already begun, to the increase of his glory, will send them a more sure and perfect guide, will giue them grace to be more thankfull, and better to vse his benefits, remembering thereby the goodnesse and perfect will of God, that as there are diuers gifts, and diuers manners of operations in men, so there is but one spirit, and one God that giueth and worketh all in all.

And the gifts of the spirit of God are giuen to euery man to no other vse but to edifie withall, louingly to helpe one another, to comfort & incourage one another, and euery man to reioyce at anothers well doing: for loue suffereth and is curteous, it enuyeth not, it swelleth not, it seeketh not his owne, but reioyceth in all godlinesse and truth; yea, it suffereth and endureth all things, to the onely glory and praise of God, who truely doth know, that when I tooke this Treatise in hand, I minded nothing lesse then therein to be curious, to enter into comparison with any man, or pretending herein any iust imperfection, arrogantly to
reforme

To the Reader.

reforme other mens doings, or yet to seeke thereby any preferment, praise, or glory, but onely for mine owne commoditie & pleasure. At the first, with small trauaile and little study I speedily passed it through, which notwithstanding, after I had thus simply ended, being scene, read, and thoroughly examined of others, who also noted the order of the alteration, what worthy sentences of diuers matters I had gathered & put in their due places, to the edifying of the Reader, to the increasing of Vertue and ciuill honesty, what incomparable delight, godly solace, and comfort of mind there would be found, considering the variety of good sayings and godly counsailes, and how profitable they should be to all estates and degrees of men: they did not a little encourage me, but most earnestly desired me in such wise to finish it, that it might be put forth to the vse and commodity of all men: and that my diligence herein (although it be but little) should not lye hid onely for mine owne purpose or priuate delight, but that I should with good will, as a common friend or seruant generally to all men, seeke their profit, and at all times doe them pleasure. Whose gentle requests I haue most heartily fulfilled, wishing that it were in no lesse good order set forth, then the excellency and goodnesse of the matter requireth.

But I yet beseech thee gentle Reader, fauourably to take in good part this my simple doing, and rather imbrace this little Booke for the worthinesse of the good counsailes and witty sayings ther ein contained, then to refuse or neglect it, because it is neither finely nor wittily handled, and at the least haue this alwaies in remembrance, that a good thing through the vertue and excellency of it selfe, doth at all times and in all places (with small setting forth) sufficiently appeare to be of all good men worthily imbraced. And
although

To the Reader.

although (good Reader) that Philosophie, and the sayings of the Gentiles are not to be compared with the diuine and most holy Scriptures, yet are they not vtterly to be reiected and set at nought: for wee be (if we will seeme to credit the mindes of holy Doctores,) exhorted to the reading thereof, as appeareth plainly by the example of *S. Augustine* in his Booke, *De doctrina Christiana* Cap. xl. when he writeth of Philosophers, and chiefly of *Plato* his sect, declaring that if they haue spoken ought that is true & appertinent to our faith, we ought not onely to beleue it, but also to challenge and retaine it, euen as our owne from other men, who are indeed no right owners thereof. So that it shall be lawfull to credit, not onely that which is contained in the sacred Bible (which is the very perfect and true word of God, and the touchstone whereby all truth is tryed) but also all other good doctrines and sayings agreeable to the same, whether they be of Christians, Gentiles, or of Philosophers (as they are here called,) or of what nation or name soeuer they be vnder the Sunne.

And to conclude (louing Reader) I most humbly beseech almighty God, that he of his most deere and tender mercy wil vouchsafe abundantly to bestow vpon vs (his chofen children) the gifts of his grace, that like as we haue possessed his rule, and haue put vpon vs the badge and outward signe of Christianity, and haue made (as we vse to say at the Font stone) a great and solemne vow, vnfaignedly to follow, as holy and liuely members, his blessed word, and most holy commandements, and vtterly to renounce the cursed enemies of his immaculate and vndefiled Church (namely the diuell, the world, and the flesh,) and also being of our selues but earthly, sloathfull, and sluggish, and altogether vnapt to the exercise of any goodnes, so to inspire

To the Reader.

inspire vs with the grace of his holy spirit, and to kin-
dle in vs such a zeale and feruent towardnesse to the
remembring and fulfilling of this holy profession and
chargeable vow, and to vnderstand and deeply con-
sider of the sacrament, what diuersity there is between
the flesh and the spirit: what mortification of fleshly
lusts, burning of sin, and what rising againe vnto new-
nesse of life is spiritually represented: and so like new
borne children and perfect Christians in our conuer-
sation to shew our selues, that generally and before all
those, whom wee call Gentiles or Heathen (whose
godly sayings, and good counsailes hereafter follow)
our liues and Christian conuersation may so clearly
shine vnto them, that the rayes and bright shining
beames of our godly examples, kindled in vs, and com-
ming from the enerlasting light of all worlds, euen Ie-
sus Christ our head (who mightily poureth the light
of his grace into his members, and with power vtre-
reth strength, according to the measure and quantity
of faith) may so comfortably appeare vnto them, and
among them, that so many as are called, and be lambs
of his small flock (dispersed here and there throughout
the whole world, and chosen to saluation before the
foundation of the world, and are onely hid to himselfe)
may be I say, by our vnspotted liues and daily prayer,
the sooner trained vnto the feeling of Gods vnspoke-
able mercy, in the bloud and death of Iesus Christ, his
Sonne and our Sauour; and that they may euen from
their very hearts, confesse (they with vs, and we with
them) the true Catholike faith, and so to trade our
selues the one with the other in holinesse and righte-
ousnesse all the daies of our liues, to the glory of God
the Father, *Amen.*

Thomas Palfreyman.

It is with surprise I find myself
addressed by you, and I am
glad to see that you are
interested in the history of
the world, and that you are
willing to read a book which
is not only interesting, but
also instructive. I am sure
that you will find it a most
valuable addition to your
library, and I am sure that
it will be a most interesting
and instructive work. I am
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A TREATISE OF Morrall Philosophie.

THE FIRST BOOKE.

Of the beginning of Philosophie.

Cap. I.



One perhaps (saying wee intend to speake of a kinde of Philosophie) will moue this question, more curious then necessary: where, and how Philosophie began? and who were the inuencers thereof? and in what nation? Of which, Alth there is so great diuersitie among Writers, some attributing it to one, and some to another: as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenecians to Oecchus, the Persians to their Magos, the Assyrians to their Chaldees, the Indians to their Gimnosophistes, of which Budas was chiefe, the Italians to Pithagoras, and the French-men to their Druides: bringing each one of them probable reasons to confirme herein their opinions: It shall be hard for a man of our time (in which many writings are lost, or at least hid) fully herein to satisfie their question. Neuerthelesse for as much as God himselfe (as witnesseth our most holy Scriptures) is the Authoz and
beginning

The first Booke.

beginning of wisdome, yea wisdome it selfe, which is called of the Philosophers, Sophie: therefore I suppose that God, who alwayes loved most the Hebrewes, taught it them first. If ye aske to whom: I thinke (as also testifieth Iosephus) to his Seruants, Noah and Abraham, who after in their times taught it both to the Caldeans and to the Egyptian.

The Sonnes of Seth were also studious in Astronomie, which is a part of Philosophy, as appeareth by the pillars, wherein after Noahs flood (which they by their Grand-father Adam had knowledge of) this Science was found by them engrauen: and after the flood, was by Noah and his Children, taught to other Nations. Of which I grant, that he, which every Countrey calleth the first finder, hath bene in the same Countrey, better then the rest: as among the Egyptians, Mercurius, Tresmegistus, or Hermes: whose works both diuine, and Philosophicall, excede farre all other that thereof haue entreated. Neuer thelesse, the Grecians (who haue bene alwayes desirous of glory) challenge to themselves the Inuention hereof: and haue therein taken great paines, naming it first Sophia, and such as therein were skilled, Sophistes or Wisards, which so continued vnto Pithagoras time, who being much wiser then many other befoze him, considering that there was no wisdome but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is, a lover of wisdome; and his Science, Philosophy. There were besides these Sophistes, another kinde called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: and thus there were in all

all three Sects, that is to say, Wisards, who were called Sophistes: and Sages, who were called Sapiētes: and louers of wisdom, who were called Philosophers: all whose Science was Philosophie, as we may call it, naturall Wisdom: of which the kinde called Tonica, began in Anaximander, and ended in Theophrastus. And the other kinde called Italica, began in Pithagoras, and ended in the Epicure.

Of the three parts of Philosophie. Cap. II.

Philosophie is sorted into three parts, Physicke, Ethnicke, and Dialecticke. The office of Physicke is, to discern and iudge of the world, and of such things as are therein. It is the part of Ethnicke, to treat of life and manners: and it is the dutie of Dialecticke, that is, Logicke, to make reasons to proue and improue both Physicke and Ethnicke, which is Morall Philosophie.

Now as for Physicke, although it altogether be not from our purpose, because it conserueth the body in health, without which Morall wis. dome auaileth little; yet because it is more then we may accomplish, it shall be omitted: and such as therein haue delight, may reade Galen, Hippocrates, Aristotle, and such other.

Logicke also, because our matter is so plaine that experience daily proueth it, shall not greatly need for our purpose, who desire rather to be plaine and well vnderstood, then eyther with Logick: or Rhetoricke to dispute, and garnish our matter. But Morall Philosophy, which is the knowledge of precepts and all honest manners, which reason acknowledgeth to belong and appertaine to mans nature,

The first Booke:

nature (as the things by which wee differ from beasts) and also is necessary for the onely gouernance of mans life, shall be here spoken of: not reasoned to the tryall, but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not be bitterly deceiued of their purpose.

Of the beginning of Morrell Philosophie.
Cap. III.

Necessitie (as I iudge, and that not without cause) was the first finder out of Morrell Philosophie: and Experience, which is a trusty teacher, was first maister thereof, and taught such as gaue diligence, to marke and consider things, to teach and instruct others therein. And because Socrates in a manner despising the other two kindes of Philosophie, added this as a third, and taught it more then any of the rest, therefore (because men must be the beginners of mens matters) I assent with Laertius, to call him the first beginner thereof.

For although then among the Athenians the Sages, as Thales & Solon, both spake and wrote of like matter before him, yet because hee so earnestly embraced, and equally placed it with the other twaine, he deserueth well the glory of the first beginner thereof: and although hee wrote it not in bookes (for which, as he thought, hee had a lawfull excuse, or rather a good cause) yet his discipule Plato hath written such things of his teaching as few so fully wrote of before: which was as it is euident, many yeres before Iesus the Sonne of Syrach, whose work we (for the puritie of the doctrine therein

therein contained) reuerence and honor, which as he himfelfe calls it, is a booke of Morrall Wifedome, though full of diuinitie, as are alfo many of Platoes workes, as witneffeth Saint Augustine: and therefore becaufe Socrates was befoze Iefus Syrach, I refer the inuention, I fhould fay the beginning thereof vnto him. As for Salomons workes, they are moze diuine then morrall, and therfoze I rather worfhip in him the diuinitie, then ascribe the beginning of morrall Philosophie: wifhing all men, and exhorting them both to learne and to follow thofe fo diuine and holy counsailes, vttered by him in his booke of Prouerbs.

Of the kindes of teaching Morrall Philosophie.

Cap. IIII.

ALl that haue written of Morall Philosophie, haue for the moft part taught it, either by Precepts, Counsailes and Lawes, or elfe by Prouerbes and Semblables: for which caufe it may be well diuided into thre kindes: of which, the firft is, by Counfels, Lawes and Precepts, of which Licurgus, Solon, Iocrates, Cato, and other moze haue written much, counselling and admonifhing men to vertue by precept, and by their lawes freeing them from vice.

The fecond kind of teaching is by Prouerbes and Adages: which kinde of Philosophie moft commonly is vfed: in which they fhew the contraries of things, preferring alwaies the beft: declaring thereby both the profits of vertue, and the inconueniences of vices, that we considering both, may embrace the good, and efchew the euill.

The third kinde is by Parables, Examples, and
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Semblables.

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Semblances. Wherin by easie and familiar truth, hard things, and moze out of vse are declared, that by the one the other may be better perceiued and bozne in minde: Our Sautour Chyist himselte, when hee taught the grosse Jewes any diuine thing, most commonly he vsed parables, Semblables, and Examples, which (though differing in somewhat) draw all to one end, and therefore are of one kinde. The which kinde, Aesop most of all vsed, bringing vnrasonable things, to teach and instruct men in graue and waighty matters.

Of Liues and Answeres.

Of Aristotle. Cap. V.

Aristotle the sonne of Nicomache a Stagertie, was well beloved of Amintas King of Macedon, both for his learning, and also for his wisdom. He was Platoes disciply, and passed farre all the rest of his fellowes. He had a small voyce, small legs, and small eyes: hee would goe richly appparelled with rings and chaines, mintonly, rounded and shauen. Hee had a sonne called Nicomache, by a Leman. He was so well learned, that Philip King of Macedonia sent for him to teach his sonne Alexander, who hecaus he reprovoued him so much, put him to death. But Apollodorus saith that he came to Athens againe, and kept Schoule there, and dyed when he was threescore and thre peeres old. He was an excellent good Physitian, and wrote thereof many good workes. Hee vled to wash himselte in a basen of hot Dyle, and to carry a bladder full of hot Dyle at his stomache: he

he vsed also when he slept, to hold a ball of brasse in his hand, with a panne vnder his head fide, that when it fell it might wake him. Being asked what vantage a man might get by lying, he answered: to be vnbelieued when he telleth truth. Many times when he inueyed against the Athenians, he would say, that they had found out both fruits and lawes, but knew how to vse neither of them. He would say that the rootes of liberall Sciences were bitter, but the fruits were sweet: it was told him that one railed on him; to which he answered, when I am away let him beate me too. Being asked how much the learned differed from the ignorant: he answered; as much as the quicke differ from the dead: He would say that learning in prosperitie was a garnishing, and in aduersity a refuge.

To one that boasted that he was a Citizen of a noble City, he said: boast not of that, but see that thou be worthy to be of such a noble City. Being asked what was friendship, he said, one Soule dwelling in many bodies. Being asked what he got by Philosophy: he said, I can doe that vnbidden, which some can scarce doe compelled by the Law. Being rayled on to his face, and not regarding, and the rafter asking him whether he had touched him or no, he said: good Lord, I minded thee not yet. Being reprovued because he gaue wages to one that was scarce honest, he said: I giue it to the man, and not to his manners. This and such like, he spake and wrote many good Bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written: out of which, his most pithy Proverbs for our purpose, shall be added in place most conuenient.

The first Booke.

Of Anacharsis. Cap. IX.

A Nacharis the Scythian, was the Sonne of Gnurus, brother to Caduidus, King of Scythia, but his mother was a Grecian: by reason whereof he was learned in both the languages, and wrote much both of the Scythians, and Grecians Lawes, and also of warre and martiall affaires. Socrates saith, that he was at Athens in the xlvij. Olympiade, vnder the Prince Eucrates. And Hirmippus saith, that he went to Solons house, and when he was at the gate, desired one of the house to tell Solon that Anacharis was without, who desired greatly, if he might, to be his guest, and haue his acquaintance. When the seruant had told Solon his message, he sent him word againe, that he made guests of his owne Countrey folkes: which when Anacharis heard, he went in boldly, and said: Now I am in my Countrey. And when Solon saw his wit and wisdom, he admitted him not onely for a guest, but also for a principall friend. He had this one witty saying, worthy to be noted. The Vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, and the third of sorrow. Being asked what should cause a man most to be sober: he said, to behold, see, and remember the filthy beastlinesse of drunkards.

Being on a time in a ship, after that he knew it was but foure inches thicke, he said that they were nigh death that sailed. Being asked what Ship was most sure: that (quoth he) that cometh safe to the haue. When he was demanded, whether there were moe dead, then aliue, he asked,

In which Age he should count Partners. Being
 bypraized of a man of Athens, because he was a
 Scythian: indeede (quoth he) my Country is a re-
 proach to me, but thou art a reproach to thy Coun-
 try. To one that asked him if a wise man might
 marry a wife, he said, what thinkest thou that I
 am? and when the other assumed that he was a
 wise man: well (quoth he) I haue married a wife.
 When he was reprov'd of fearefulnesse, he said
 that his fearefulnesse caused him to abstaine from
 Wine. To a woman that said he was foule and ill-
 fauoured, he said, thou art so foule and filthy a mir-
 rour, that my beauty cannot be seene in thee. When
 it was asked him why wise men would aske coun-
 sell, he answered, for feare of mingling their wills
 and their wits.

To a Painter that was become a Physician,
 he said, the faults that thou madest before in thy
 workes, might some be espyed, but them that thou
 makest now, are hidden vnder the earth: for dead
 mens diseases are buried with them. Being asked
 what was both good and euill to man, he answered,
 the tongue. He would say, that the market
 was a place appointed for men to decetue in, and
 to apply themselves to avarice. To a young man
 that was his guest, which slandered him, he said:
 well young man, if while thou art young thou
 canst not suffer wine, when thou art olde, thou
 must be content with water. He was the first (as
 some thinke) that inuented the Anker. He was
 long time with Solon, and thence returned into
 his owne Country, and there intending to change
 their lawes, and to haue established the Grecians
 lawes, he was slaine of his brother with a shaft as
 he rode on hunting, and when he felt his death's
 wound,

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wound, he said : I haue bene preserued in Greece by wisdom and learning, but at home, and in my Countrey, I perish through enuy: some write that he was slaine while hee was sacrificing after the manner of the Greeks. The rest of his sayings shall be spoken of in their places.

Of Antisthenes. Cap. VII.

Antisthenes the Sonne of Nintichenes, was borne at Athens, and was discipule to Gorgias the Oratour, of whom he learned to pleade : and from him he went to Socrates, of whom he learned wisdom and Morall Philosophie. To a young man that would be his Scholler, which asked what hee needed to his learning, he answered : a new Booke, and a new Wit. When it was told him that Plato spake euill of him, hee said : it is kingly to be euill spoken of when a man doth well. Hee would say that it was better for a man in his necessity to fall among Ravens, then among flatterers : for Ravens will eat none but dead folkes, but flatterers will eat men being alivie. He would say, that Cities must needs decay, where good men are not knowne from bad. Being praised of euill men, he said : I feare mee that I haue done some euill. He would say, it was a great ouer-sight (seeing they purged their Wheate from Darnell, and their warres of cowardly Souldiers) that they purged not their Common-wealth of enuious people.

Being asked of a man, what was best to learne, hee said : to vnlearne the euill that thou hast learned. Hee alwayes held Plato to be proud, disdainefull,

disdainefull, and high minded: insomuch that when he met him at a Triumph where there were many goodly and couragious neyghing horses, he said: Plato, thou wouldest haue made a goodly horse. He wrote many good Bookes, and spake many worthy and witty sentences, which shall be spoken of hereafter: He dyed of a disease when hee was very olde. It is said, that when he was sicke, Diogenes came to visite him, hauing a blade by his side: and when he said, who shall rid mee from my disease? Diogenes shewing him his sword, said, this same shall. To whom Aristhenes said, I speake of my griefe, not of my life. There were moze of this name, but he lyeth buried at Athens.

Of Anaxagoras. Cap. VIII.

ANaxagoras was an exceeding well learned man, and came of a good stocke: His fathers name was Eubulus. Hee was very wittie in Philosophie, and wrote much thereof. Hee was of a noble courage, and very liberall. For why? hee gaue away all his Patrimoine: and when his friends repproued him therfore, and said that hee took no care of his goods: what needs I (quoth he) sithe you take care therfore? At last, hee went from them, and gaue his minde altogether to the studie of Philosophie, regarding neither the Common-weale, nor his owne profit, insomuch, that when one asked him if hee regarded not his Countrey? He answered, yea, the chiefest thing I care for is my countrey: pointing with his finger toward Heauen. Hee was in Xerxes time,

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time, and began to treat of Philosophie at Athens, (as saith Valerius) when hee was but twenty yeres old, and tarried there twenty yeres. Hee said that the Sunne was made of burning yron, and that there were mountaines and vallies in the Moone. Some say that he told befoze of a stone that fell from heauen into the floud Egiſ. To one that asked if the mountaines of Lampſacum ſhould euer be part of the ſea: yes (quoth he) if the time ſaile not. Being asked for what intent hee was bozne, hee ſaid, to behold the Heauen, the Sunne, and Moone. To a man that was very pꝛiſtue and beaute, becauſe he ſhould die in a ſtrange countrey, he ſaid, Be of good chēre friend, for the way that goeth downe to hell is euery where. Silenus writeth, that in Prince Dimilus time, there fell a ſtone from heauen, and that Anaxagoras there-through held opinion that heauen was made of ſtone, and that but for the great compaſſe of the building, it would ſuddenly fall. Sotion ſaith, that he was accused for theft and ſuch like matters, and loſt much of his goods therefore, and was baniſhed: but others write that Tucidides accused him of treason, and being abſent, was therefore condemned, at which time alſo his children died. And when it was told him how he was condemned, and his children dead: as touching his condemnation, he ſaid, Nature hath giuen like ſentence both of my condemners and me. And as touching the children, he ſaid: I know that I begot mortall creatures. Nevertheless, afterward he was ſaued by Pericles, and departed from Athens vnto Lampſacum: and being two and forty yeres old dyed there. Being asked of the citie if hee would haue any thing done for him, hee willed that in the ſame Moneth in which

which hee dyed, the children of the towne should
perely play, and that they should keepe that cus-
tome for ever. Which granted, they buried him
honourably, and set vp a goodly Epitaph vpon his
Tombe. His witty sayings shall be spoken of in
their places.

Of Archelaus. Cap. VI.

Archelaus the Son of Scythus (as saith Appolo-
dorus) was a good Philosopher, and very sus-
tious in Platoes works, hee was first an hearer
of Antilochus a Mathematicke, and afterward of
Theophrastus. He was a very witty fellow, and
of a prompt spirit, and graue in communication,
and much exercised in writing, and gave his minde
to Poetrie. He delighted so much in Homer, that
euery night before he slept, hee would reade some-
what in him. He learned Geometrie of Hipponicus,
and was thereto so dull, and yet so well learned
in the craft, that he would say, that Geometry fell
into his mouth as he gaped. Hearing men singing
ill-fauorably, matters that he made, hee kicked them
on the side, saying, Doe breake mine, and I will
breake yours. Being called to a sicke man, per-
ceiving that he was sicke for thought and lacke of
riches, he conueyed vnder his pillow a bag full
of money, which he finding was so topfull that hee
recovered straight-ways. When hee was bid to
solve a riddle at a banquet, hee said, that the chie-
fest point of wisdome was to know to what pur-
pose each time was mettest. To him that asked
him why many schollers of euery sect became Epi-
cures. but none of the Epicures became of other
sects: hee said, because that Cocks were made of
men,

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men, but neuer men of Cocks: or, as some say, Capo s he made of Cocks, but neuer Cocks of Capons. Being reprimanded because he challenged not a yong man whom he had right to, he excused him elegantly, saying: it is not possible to draw soft Cheese with an hooke. Being asked what man was most in trouble, thought and care, he said: he that desireth most to be at quiet and rest. Being asked whether it were better to marry a faire woman or foule, he answered: if thou marry a foule one, thou shalt haue griefe with her: but if thou take a faire one, she will make thee a Cuckold. He called old age, the haue of all tribulations. He said it was a great euill, not to be able to suffer euill. To an enuious man that was very sorrowfull, he said: I know not well, whether euill hath chanced to thee, or good to another: signifying thereby that enuious men are as sorrowfull for others prosperitie, as for their owne aduersitie. As hee sayled among theues, by chance they met with a ship of true folkes, which the theues espying: said, we may chance to die if we be knowne, and so may I (quoth he) if we be not knowne. These and such like answeres he gaue, and dyed at Athens, when he was eightie yeares old. His witty Proverbes shal be spoken of hereafter.

Of Aristippus. Cap. X.

Aristippus (as saith Æschines) came to Athens to heare Seneca, whose excellent wisdom was spoken of euery where. But when Socrates was dead, he flattered Dionisius, and became a Courtier. Hee was a merry-witted fellow, and could fashion himselfe meeke for all times and places,

places, insomuch that Diogenes called him the King bound. When he on a time had espied Diogenes gathering of tearbs, for to make pottage, he said, if thou Diogenes couldest flatter Dionise, thou shouldst not need to gather u wts. To whom Diogenes said: if thou also couldest be content to gather and eate u wts, thou shouldst not neede to flatter Dionise. When one made boast that hee had learned much: hee said, thy learning consisteth not in the greatnesse, but in the goodnesse. To one that made great brags of his swimming, hee said: art thou not ashamed to boast of that that every Dolphin can doe? Being repproued because he hired a Rhetoritian to plead his cause: he said; when I make a banquet, I vse to hire a Cooke. When his Seruant that iourneyed with him, was tired with waight of money which he carried, hee said, that which is too heauy, cast out, and carry what thou canst. Bion saith, that as he sayled, perceiving he was in a Pirates ship, he took his money and counted it, and then (as against his will) let it fall out of his hand into the sea, and mourned for it outwardly, but said inwardly to himselfe, it is better that this be lost of me, then I be lost for this. Dionisius commanded that all his seruants should dance in purple robes, which Plato would not doe, saying, I will not put on a womans garment: but Aristippus did, and when he began to dance, he said, in drunken feates the sober offend not. It chanced that he sued to Dionisius for a friend of his, and being denied, he fell downe before his feete, and when he was repproued thereof, he said: I am not in the fault, but Dionisius, who hath eares at his feete. This and many like answeres he gaue, which who so desireth to read, may looke in the Apochegmes of Erasmus.

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Erasmus, where he shall find enough: which because it appertaineth not greatly to our purpose, we will omit, and entreat of his good Precepts and Proverbs, in the places thereto appointed.

Of Agchilaus. Cap. XI.

AGchilaus (surnamed the great) was the first King of the Lacedemonians. He was a Noble Prince, of excellent vertue, even from his childe-hood, both in truth, iustice, temperance, noble courage, liberality and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia & Greece, of whose wisdom and prowesse, remaineth yet many remembrances. And returning on a certaine time from Egypt, by a sodaine tempest, being driven vpon the coast of Libia, dyed, when hee was fourescore and foure yeeres of age.

Of Alexander Seuerus. Cap. XII.

Alexander Seuerus, sometime Emperour of Rome, was a Syrian, borne in the City of Brtene, his fathers name was Varius, who was likewise descended from the noble house of Metrellus, a Roman, called Metrellus the vertuous: his mothers name was Mamma: hee reigned thirteene yeeres: he was vertuous, wise, gentle, liberall, sincere, and to no man hurtfull. Hee was of visage faire and well proportioned, in body large, and goodly of personage, and therewith was strong and able to sustaine paines, as hee that knew his owne strength, and in the preserving thereof hee

hee was not found negligent. Therewith he was amiable, and towards euery man gentle and easie to be spoken to. By the diligence of his good parents hee was euer from his infancie brought vp in the study of good Letters, and all manner of honest learning as well martiall as ciuill: hee reuerenced learned men greatly, and did nothing in the Common-wealth without the assistance of wise and learned Counsellors. He was at the last wickedly slaine, and his mother Mamea, by one Marminus, whom he of a Mulettoz had aduanced to high dignities,

Of Alexander the Great. Cap. XIII.

Alexander (surnamed the Great) was the son of Philip King of Macedon. In his youth he was instructed by Aristotle in learning: hee was fortunate in all his desires. Hee was of a valiant and stout courage: for being but twentie yeeres of age, he vnderooke the enterprise to conquer all the whole world, by a certaine Dring of men, prepared of his father Philip which was of two and thirty thousand foot-men, and foure thousand and five hundred horse-men, hauing no Captaine vnder the age of threescore yeeres. And so enterprised with most valiant courage, and did set vpon the whole world, and had alway the victory of his enemies. Hee reigned twelue yeeres: and returning homeward from the wars, (in the midst of his glory) at the Citie of Babylon he ended his life.

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Of Ambrose. Cap. XIV.

Ambrose was a Romane borne, of a right ancient and noble House, and was sometime Consul of Rome. He was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisdom, that not onely in his life time, but also after his death hee was had in great honour throughout all the World.

Of Augustus Cæsar. Cap. XV.

Augustus was the second Emperour of Rome, who as soone as he heard of the death of his Uncle Iulius, hee hastened from Appolonia to Rome to possesse his inheritance, & to reuenge the death of Cæsar. Hee reigned fixe and fifty yeeres, and ended his life at Pola, and was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisdom, and worthinesse) did so lament that they said, that they would eyther he had not bene borne, or else being borne, hee had not died.

Of Bias Priennius. Cap. XVI.

Bias Priennius (as saith Diogenes) was borne in Priena. His fathers name was Tuetamius. Satirus calleth him the first of the seven Sages, and many guesse that he was very rich. Phanodicus writeth, that hee redeemed many wenches of Messena, which were captiues, and brought them vp as his owne Daughters, & afterward giuing them Dowries, sent them home againe to their Countrey.

Country vnto their friends. Not long after certaine fishers found a golden tresse or triquet, on which was written, Sapienti, that is, Give this to a wise man: which when the fore-named wenches fathers heard of, they said, Bias was a wise man, & sent it him: but when he saw it, he said, Apollo was a wise man, and so he sent it to him. Well find that when his Country Diuena was besieged by Aliattes, he fed two mules for the nonce, insomuch that they were exceeding fat, and droue them forth into their enemies tents: which when Aliattes saw, hee was amazed, thinking by the fatnesse of them that they had great plentie of all things, & therefore minding to raise his siege, he sent a messenger into the Citie to search the truth: and when Bias perceiued the Kings intent, hee made many great heaps of sand to be covered with wheate, & shewed them to the messenger: which when the King heard, thinking they had great plenty of victualle, he made peace with them, and commanded Bias to come vnto him, to which Bias answered, I command the King to eat Onions, and to weepe. He wrote about two thousand verses: being asked what was hard, hee said, to take in good worth aduersity after prosperity. On a time hee sayled among wicked men, and when the ship was sore shaken with a great tempest, and those wicked men called vpon God: Deare (quoth he) lest hee see you sayling from hence. To a wicked man that asked him what was goodnesse, he gaue no answer, and when he asked why hee answered him not, hee said, because thou enquirest of that which pertayneth not to thee: He would say, that he had rather be Judge among his enemies, then among his friends; for of his enemies hee should

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make one his friend, but amongst his friends hee should make one his foe. Being asked in what deed a man reioyced most, he answered, when hee gained. He was a good Orator, and when he was very olde, as hee pleaded a cause for one of his friends, after hee had done his Oration, being weary and faint with speaking, hee rested his head in his Nephewes lap, which was his daughters Sonne, and when his aduersaries began afresh and had finished, and the Judges had giuen their sentence on his side, whose part Bias tooke, as soone as the iudgement was ended, he was found dead in his Nephewes bosome, who buried him worthily: and the Citizens of Priena dedicated a Chappell to him, which is called Tetronium. He would say alway the greater part are euill. The rest of his sayings shall be spoken of in their places.

Of Chilo, the Lacedemonian. Cap. XVII.

CHilo, the sonne of Damagetus, was borne in Lacedemonia: he wrote many verses, and held an opinion, that man, by reason, might comprehend the foreknowledge of things to come, by the might and power of his manhood. There were in his time (as saith Solicrates and Pamphilia) Diuers Officers, of which one was most noble, as the Officers called Ephoræ, which were Kings fellowes. Wherefore his Brother being angry because hee would not take that Office, said hee himselfe had beene in it before: O brother (quoth hee) I can suffer wrong, and so canst not thou. This man, as Herodotus writeth in his first book of his histories, seeing on a time Hippocrates sa-

sacrifice, and vessels in Olympo to burge without helpe of fire, counsell'd him either to line chast, or if he were married, to put away his wife and slay his children. Some say, that when Aesop (which was in his time) asked him what Iupiter did, hee answered, He meekneth the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, hee answered in their good hope. To him that asked what was hard, he said, to keepe close secret counsell, to keepe a man from idleness, and to suffer wrong. He liued so well, that when he was olde, hee said, that he neuer in his life, to his knowledge, had done any euill, saue that on a time when hee should haue beene Judge among his friends, and would doe nothing contrarie to the Law, he perswaded one to appeale from him to some other Judge, that thereby hee might both keepe the Law and also his friend. The Greeks reioyced in him much, because he prophesied of Cithera, an Island of Laconia: for when he had well viewed both the nature and situation thereof, would to God (quoth he) that either this Island had neuer beene, or else that it had beene drowned as soone as it was scene, (a worthy and Prophetly saying,) for Demaratus flying from Lacedemonia, counsell'd Xerxes to keepe a flauy of ships in that Island: and surely if hee had listened thereto, hee should haue got great riches by Grecia. But afterward Niceas (after he had warred at Peleponesis) ouer-came the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. Hee was brieft in communication, inasmuch that brieft speaking was of his name called Chilonia. Hee was about the one & fiftie Olympiade; in which time Aesopus the

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Oratoꝝ was in his flower, which was in the yeere from the worlds Creation 1024. He died at Pisa, saith Hermippus, whic he killed his son that was crowned in Olympia, being overcome both with toy, and also with age. The rest of his sayings shall be spoken of in their places.

Of Cicero. Cap. XVIII.

Marcus Tullius Cicero was sometime Consul of Rome, whose diuine eloquence, abundant learning, sharpnesse of wit, dexteritie in Art, and most ardent loue toward the Common-wealth of his Country, cannot bee sufficiently expressed by any mortall mans tongue or pen. His Ancestors were named Cicerones, because that Tullius Appius a noble King of Volscs, and one of the Progenie, had on his Nose a marke like a Chicke, which is a kind of puffle, called Cicer.

Of Crates Thebanus. Cap. XIX.

The Theban Crates, Abcondus son, was one of Diogenes Schollers: for, as Antisthenes saith, when hee saw Spurculaphus in a certaine Tragedie, holding a hand-basket, hee fell straight to the Sect of the Cinikes, and became Diogenes Scholer, and being a Noble man, hee sold away his Inheritance, and the money which hee made thereof (which was about two hundred talents of our money) he diuided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him, in a Comedie.

*Estate crassum vestebat pallium,
Sed hieme pannum, ut temperans esset.*

which

which may thus be Englished:

In Summer time he thicke himselfe did couer,
But thinne in Winter that he might be sober.

Diocles saith, that Diogenes perswaded him to forsake all his goods, and to cast his money into the Sea. And when diuers of his kindred came to him, endeuouring to dissuade and with-draw him from his purpose, hee beate them away with his Staffe, and would not bee perswaded. Demetrius Magnesijs saith, that hee deliuered a stocke of money to a friend of his, vpon this condition, that if it should happen his Children to bee Fooles, hee should deliuer it vnto them, but if they became learned and Philosophers, then to distribute it to the common people: because (said hee) Philosophers neede nothing. Hee despised so much all vaineuesse of apparell, that (as Zeno saith) hee sowed a sheepes skinne vpon his cloke, to make it more vnicomely: so little he regarded daintie fare, that when Demetrius Phalerius sent him bread and wine, he chid with him, saying, Would God the Fountaines would also yeeld Wine: whereby it appeareth that hee dranke water. Hee bridled so much his other affections, specially anger, that when Nichodrome, a Mistrill, had stricke him on the face, hee wrote a paper on his fore-head ouer the wound, wherein hee wrote, This did Nichodrome. Hee would for the nonce rayle and scold with harlots, to inure himselfe to suffer all reproches. He was so euill-fauoured and filthy withall, that whensoever hee exercised himselfe, hee was scorned at; wherefore holding by his hands, hee vsed to say to himselfe, Hope well Crates, for thine eyes sake, and for the rest of thy body, for thou shalt by and by see these Scorners taken with some

The first Booke.

some disease, and shalt heare them say, that thou art happy, blaming themselves for their owne folly. When King Alexander asked him, whether he would haue him to restore and reedifie Thebes his native Country: what needeth that (quoth he) for peraduenture another Alexander shall plucke it downe againe: for my Country, said he, (which is pouerty and despising of glory) needs no reparation, but it is so well and strongly built, that Fortune can haue no power against it: for I am a Citizen of the spite that men beare to Diogenes, which needs feare no treason. This Citie he describeth properly in these verses:

Translated out of Greeke:

*Est quaedam medio constructa Vrbs Mantica sacra,
Pulchra quidem est, pinguis, circumflua rebus egena,
Quam nullus Parasitus adsit: stolidusue penetrat.
Deditus aut quisquam damnosis ganco scortis:
Alia sed panes, sicut proseritq; lupinos,
Non pro gloriosa capiunt, aut sordidus arma.*

Which Verses may be thus Englished:

There is a certaine Citie faire,
Staffe-Waleron by name;
Which stands built in the very midst
Of pride, most high of fame.

Goodly it is, fertile and fat,
And flowing round about:
Yet of most dainty things it is
Both bare and poore no doubt.

To it there comes no Parasite,
No such fond glosing Wight:
No such as harmefull Harlots haunts,
And liues in lewd delight.

Garlicke it hath, and household bread,
And such plaine simple cheare:
With wholesom: fruits, and such like things,
That are not bought too deare.

The folke therein liue all at peace,
To warre they list not fare:
For glory vaine, nor yet for mucke,
That breeds nought else but care.

Hee was maruellous hot and sharpe in repro-
uing of vices, and thereby got him this by-name
Durexanites, as we might say, **Walter Controler**
For hee would goe into every mans house, and
plainely disproue whatsoeuer he disliked. He pre-
scribed this dietary or dailie wages following, to
shew how preposterously all things were regar-
ded: Give thy Cooke ten pound, thy Physician a
groat, thy flatterer ten talents, thy Counsellor
smoke, thy Harlot one talent, thy Philosopher a
dandiprat. To one that asked him what remedie
was to wench loue, he made this answer; Hun-
ger swageth loue, and so also doth time, but if
thou bee not able to bse any of these, take an hal-
ter. Hee would say, men ought to studie Philoso-
phy so long, till they perceiued Captaines of Ar-
mies to be Mis-drivers. He liued so long, that he
was crooked with very age, and then seeing him-
selfe draw nere his end, hee looked on himselfe,
and said:

Vadis nunc optime curue;

Vadis ad Orci ades, longa gibbosa fenestra.

That is:

Now goest thou hence good crooked wight,

To dwell with *Pluto* aye:

With bunched backe; yea, crookt with age,

Groueling thou goest thy way.

The first Booke,

Of Diogenes. Cap. XX.

Diogenes as saith Diocles, was boꝝn in a town called Cinope, his father was called Iccius Mensar, who being imprisoned for counterfeting their coine, Diogenes which was of counsel with him, fled, and came to Athens, where he met with Antisthenes, who vnwilling to receiue him (because he neuer would teach any) he ouercame with his intreaty. And when his master on a time tooke vp a staffe to beat him, he put vnder his head, saying. Strike, for thy staffe is not able to hurt me a way, so long as thou canst teach me ought. He liued simply, as one that was out of his country, & comforted himselfe much with beholding the little house, which neither desired the chamber, nor feared the darke, nor was desirous more of one meate then of another: whose nature (as nigh as he could) he followed. He wore a double cloake, wherein he wrapped him when he slept, and made him a bag, to put therein his meat, & vsed one place for all purposes, both to eat, to sleepe, and to talke in. When he was diseased hee went with a staffe, which afterward hee carried with him alwaies, not onely in the city, but also in all other places. He wrote to one to make him a Cell, which because he tarried long for, he tooke a barrell or tunne, and made that his house. When he had any graue matter, he would call the people to heare him, which when they regarded not, he would sing pleasantly. to which when many resorted, he would say, to heare foolishnesse yee run apace, but to heare any weighty matter, ye scarce put forth your foot. Hee wondꝝed at Gamarians, who could shew other folkes

folkes lewdnesse, and neglected their obone. He reproveth Musicians, because they tooke great care that their instruments should agree, and their obone manners agreed not. He rebuked the Mathematickes, which beheld the Sun, the Moone, and Starres, and neglected the businesse that lay before their feet. He taunted the Orators because they studied to speake that was iust, and followed not the same in their living: hee dispraised the people, that while they sacrificed, gave thanks for their health, would make banquets, which was against their health: hee wondred that Seruants could stand and see men eat, and not snatch away their meat. Being mocked because he anointed his feet with odours, and not his head, hee said, the saueur goeth from the head into the ayre, but from the feet vp to the nose. Being asked what time a man should dine, hee said, a rich man when hee will, and a poore man when hee may. When one had giuen him a blow vpon the eare, hee said, I will well I had lefe somewhat vncouered. To yong lads that stood about him, saying; Wee will beware that thou bite vs not: hee said, tush, feare not, for a Dog eateth not beetes. On a fooles house that had written, No euill shall enter here: hee wrote, Where then shall the Master of the house enter: when Alexander stood betwene him and the Summe, and bad him aske what he would of him, he said, I pray thee let the Summe shine vpon me. When hee saw a writing set vpon a riotous mans house, signifying that the house was to bee solde, hee said to the house I thought so much, thou wouldest surfer so long, till at last thou wouldest spue out thy Master, when a man that was very superstitious said, I
can

The first Booke,

can cut off thy head at one stroke: Yea (quoth hee) but if I stand on thy left side, I can make thee tremble. Being asked what beast biteth forest, he said, of wilde beasts, a backbiter; and of tame, a flatterer. Being asked why gold looked so wan, because (quoth he) it hath many lying in wait for it. As hee beheld a tree whereon many Women were hanged, hee said, woul'd God euery tree bare such fruit. When he entred into a very small towne named Minda, which had mightie great gates, hee cryed to the Citizens; Doe sirs, shut your gates that the towne run not out. When hee saw one, which had becne a weake wrestler, become a Physitian, what (quoth he) intendest thou now to ouercome them which heretofore haue ouercome thee? When hee beheld a whores childe casting stones amongst a great companie, beware childe (quoth hee) that thou hit not thy father. Beholding Archers shooting, when one that could not skill should shoote, hee ran to the marke, saying, here will I be for feare least hee hit mee. To one that asked him a foolish question hee gaue none answer, being asked why he held his peace, he said, Silence is the answer of foolish Questions. Innumerable such pretty answers and taunts he vsed, which who so listeth to heare, may reade the Apothegmes of Fralms, which is no lesse finely handled in the English then in the Latine: beside that, it is also more plaine and perfect. This Diogenes liued ninetie yeeres, and dyed being bit of a dog, as some write: others say, that hee stifled himselfe with long holding of his breath: after whose death there was great strife amongst his Schollers, who should haue his bodie to burye, neuerthelesse the strife was appeased by the Elders.

Elders, and they buried him by the gate that leadeth to Athens, and made him a faire tombe, and set a pillar with a Dog thereupon, and wrote thereon a goodly Epitaph. His wittie Precepts and Proverbs shall follow in their places.

Of Democritus. Chap. XXI.

Democritus was a right excellent, and noble Philosopher. In his childe-hood he learned of the wisemen of Caldea, Astronomie, and their diuinitie. Hee went after that into Persia, to learne the Art of Geometrie. After hee returned into Athens, where hee gaue his possessions and riches innumerable, vnto the weale publike, onely reseruing to himselfe a little garden, wherein he might at more libertie, and with much quietnes search out the secrets of nature. He wrote many wonderfull and notable workes concerning naturall Philosophy and Physicke. And after hee had liued seuentie yeeres, he ended his life.

Of Demosthenes. Chap. XXII.

Demosthenes was the most excellent Orator among the Greeks: he was first the disciple of Plato, after that he followed Ebulides, an Orator, and vsed such wonderfull diligence and labor, to attaine to the perfection of Eloquence, that where hee had a great impediment in his pronunciation, he by putting into his mouth small stones and inforcing himselfe to speake treatably, attained at the last, to a most perfect forme of speaking,

The first Booke,

Of Ennius. Cap. XXIII.

Ennius an ancient Latine Poet, was borne in Tarentum, a citie in the Realme of Naples. Yet as some suppose, in a towne called Hundy in Italie, and was brought to the Citie of Rome by Cato the Censour. For his learning and most honest conditions hee was entirely beloued of African. In consideration whereof, hee caused his Image to be set on his sepulchre. He made many bookes in sundry kindes of verses, but the stile that he vsed was something ancient, rude, and homely. Yet notwithstanding, they contayned very graue and substantiall Sentences, of great wisdom. Hee dyed also at the age of seauentie yeeres.

Of Galenus. Cap. XXIII.

Galenus a noble Physician, borne in Pergamio was the Son of one Nicon, a great Geometrician. Hee excelled all other (both before and since his time) in the Art of Physicke: insomuch as in his ministration, counsell, or doctrine, hee neuer at any time sustained reproach. Also living as some doe write, an hundred and tenne yeeres, after he passed the age of eightene yeeres, butill the time of his death, hee was neuer vexed with any sicknesse, except the grudge of a feuer of one day, (as he saith in his worke, De sanitate vendat) and that hapned only by too much labour: he flourished in the time of the Emperors Marcus, Commodius, & Pertinax, & dyed only with feeblenesse of age, about the yeere of Christs Incarnation, 160.
Of

Of Hermes, Cap. XXV.

Hermes, otherwise called Mercurius Trismegistus, was not onely the most excellent of the Philosophers, but also the most ancient: whose life, because it is not wholly set forth, nor all agreeing in that which is set forth, therfore giuing credit to the most true writers, shall be set forth, as they among them by pieces haue preserved it. Of whom Saint Augustine, the Reuerend Doctor, saith: Atlas the Astrologian, the Brother of Prometheus the Physitian, flourished and was highly accepted in the same time in which Moses was borne: which Atlas was Grandfather, by the mothers side, to Mercurius the elder, whose Prophet was this Mercurius Trismegistus, which in the Egyptian tongue is call'd Hermes. Nowbeit, some which write of him, hold opinion, that he was Enoch: which, as they say signifieth the same in Hebrew, that Hermes doth in the Egyptian tongue: and so make him in the seventh degree from Adam reckoning after this sort; Adam begate Seth, the Father of Enos, the Father of Caine, the Father of Melalael, the Father of Metusalah, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not to be utterly reiecte) yet it is not sufficient without proofe to bee beleued, for Enoch whom they take for Hermes, was before Noes flood, in which all the works which were written, if they had at that time any use of letters were drowned, but the works of this Hermes of whom we treat, are yet appearing in diuers languages: wherfore it should seem that this was not he, except wee should say that he graued it in the stone

The first Booke,

Stone Pillers, in which in time of the Flood, **A-**
stronomy was preserved, which might well bee:
 (and but that **S.** Augustine and Pamphilus in his
Chronicle, and **S.** Hierome thereupon, approue
 the contrary, might bee belceued:) for Iambicus
 & diuers others, write much of Mercurius pillers,
 and Mercurius was of such fame among the **Egip-**
tians, that they put forth all their workes vnder
 his name. And the Poets for his singular learn-
 ing, made him a God, and called him a messen-
 ger of Iupiter, whom they call the God of heauen,
 and gouernour of all. And it may be that the pil-
 lers which the sonnes of Seth (of whose linage hee
 was) made, were grauen by him, which as many
 write, are full of learning, out of which, as testi-
 fieth Iambicus, both Pichagoras, and Plato, with
 diuers other moe, learned Philosophie. But
 those pillers I would take rather to bee his two
 worthy Bookes, which may very well bee called
 Pillers, because they beare both Diuinitie (if
 with Lactantius I may so call it) and also Philo-
 sophy, which were also peraduenture grauen in
 Seths Childrens pillers, and there-out draboue
 by some that haue beene since. Of which two
 bookes, the first, called Hymander, is so full of di-
 uinitie, as may astonish the wits of such as there-
 in shall read, which causeth **S.** Augustine to doubt
 whether he spake such things as he did by know-
 ledge of Astronomy, or else by reuelation of spi-
 rits. Howbeit Lactantius doubteth not to count
 him among the Cibles and prophets. The other
 book called Asclepine, being our small containeth
 in it the whole summe of naturall Philosophie:
 out of which I thinke no lesse, but that the Phi-
 losophers haue learned their Science. Tully and
 Lactantius

Lactantius, (not shewing in what time,) saith that there were five Mercuries, and that this is the first, whom the Egyptians call Theuth, and the Grecians Trismegistus, and that this is he which slew Argus, and was ruler of the Egyptians, and gave them lawes, and instructed them in learning, and deuised markes and shapen of Letters after the forme of beastes and trees.

Hee was called Trismegistus, because hee was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and beleeued the resurrection of the body, and the immortallitie of the Soule, and gaue his Subjects warning to eschew Sinne, threatening them with the Iudgements of God, and shewed that they should giue account of their wicked deedes. Hee taught them also to worship God with diuers kindes of Ceremonies, and taught them in all manners to make their Prayer vnto God, and instructed the Ilands in the knowledge of God. And when he had liued vnto a perfect old age, he gaue place to nature. His Precepts, Proverbs and Parables shall be spoken of in their places.

Of Epimenides. Cap. XXVI.

Theopompus saith, that Phestius was Epimenides father: others say, that Dosiades was: others say, that Agesiarchus. Hee was borne in Cræte, in a Cræte called Gnosus. This Epimenides being on a time sent of his Father into the Countrey to fetch home a sheepe, about noone-tide as he travelled with the sheepe on his necke, being weary, hee went into a caue, and slept there

The first Booke.

fifty and seauen yeares: when he was waked, he sought for his sheepe, and because he could not find him, he went backe againe into the field, and when he saw that all things were changed, being greatly astonied, he returned to the towne: and when he would haue entered into his owne house, they asked who he was, and when he saw his younger brother, he was so old that he knew him not: but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, euery man took him for one high in Gods fauour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their Citie, they sent for Nicoas to come vnto Crete, who when hee was come to Athens, purged it in this manner: hee took sheepe both white and blacke, and brought them into a sheepe-cote, and suffered them to goe thence whether they would, and commanded those who followed them, to sacrifice them to **G D** in the place where they first lay downe: which done, the plague ceased.

The Athenians deliuered thus from destruction, gaue him a great summe of money, and also a ship to carry him againe into Crete, but hee forsaking their money, onely desired their friendship, and so departed. A little after that hee was come home, he dyed, being an hundred ninety and seauen yeeres old, as saith Phasge: but, as his countrey-folke say, hee liued two hundred ninety and nine yeeres. Hee wrote many Workes in Prose, and in Verse, of which some what shall be shewed in their places. Some thinke that he died not at that age, but fell asleepe againe butill another time.

Of Horatius. Cap. XXVII.

Horatius was a famous Poet, bozne at Venus-
sum: a man excellent in sharpnesse of wit and
quickness of sentence. Hee was addicted to
the Epicures sect, and was wanton in manners,
though he deliberately noted the vices of other men
in his verses called Satiri. In ballads to sing to the
Harp (which were in eightene sundry kindes of
verses) hee passed all other that wrote in Latine.
He was greatly in fauour with the Emperour Au-
gustus, by the meanes of Mecenas the Emperours
minion, who tooke in him, for mirth and wit, much
delectation: to whom, and to Augustus he wrote di-
uers Epistles in verses, comprehending great
wisdom in compendious sentences, and died when
he was seauen and fiftie yeeres old, as Eusebius writ-
teth.

Of Homerus. Cap. XXVIII.

Homerus the chiefe of all Poets, whose proper
name was Malegenes: but because hee was
blinde, he was called Homerus; which in the
tongue called Ionic, signifieth blinde.

Cicero Tuscula saith, it is written that Homer
was blinde, yet we see his picture and not his por-
tance: for what countrey, what marches, what host,
what name, what motions of mindes (as well of
men as of beasts) are expessed in such wise, that
he maketh vs to see that he saw not?

Plutarchus, in the booke which hee wrote of him,
saith, that in his two workes hee comprehendeth
both the part of man: for in the Iliade, hee
describeth

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describeth strength and valiantnesse of the body: In Odisea hee doth set forth a perfect patterne of the minde. Notwithstanding, for his vndiscreet fabling of Gods and Goddesses, hee was excluded by Plato out of the weale-publique.

Of Isocrates. Cap. XXIX.

Isocrates was a Grecian borne, and came of a good kindred, and was in his youth wel brought vp in all kinde of good manners, and when hee came to age and discretion, hee was a hearer of Gorgias the Orator, whose Disciple hee continued, vntill such time as hee was well learned both in naturall and also in morrall Philosophie. And some say he was in the time of Ahasuerus the king, and was of such fame for his learning, namely, for morrall Philosophie, that hee seemed to many rather a God then a man. Hee liued vertuously, with such faithfulness, and friendship, and continency of his body, and with such prudence in his counsels, as very few haue bene like him since. Hee wrote many good booke in his youth, which hee followed in his age, of which, his good counsels to Demonicum, testifie his wit and his learning in morrall Philosophie, beside others which hee wrote of naturall Philosophie. He liued long time, for (as Valerius Maximus saith) when he was ninety and foure yeeres old, he set forth an excellent booke full of Diuinitie. In all his workes hee praised vertue, as head fountaine of all manner riches, and exhorted all men thereunto. To one that asked him if he would be a king, he answered, that hee would not: and being asked wherefore, hee said, If I iudge faithfully, I cannot eschew the
hated

hatred of many men: and againe, if I iudge wrongfully, I cannot eschew the paine of eternall damnation; wherefore I had rather liue poorly, assured of the blesse of Heauen, then in doubt thereof possessing all worldly riches. Being asked how a man might keepe himselfe from anger, he answered, in remembryng that **G O D** lookes alwayes vpon him. In his time, men delighted much in blake hayre, wherefore one of his neighbours dyed his head blake: and when one asked him why his neighbour did so, he feately taunting his neighbours foolishnesse, answered; Because no man should aske counsell, nor learne any wise done of him. What would he say now, trowpe, if he saw those women that not onely colour their haire, but also paint their faces? He vsed oft times in his prayers to desire God to keepe and saue him from the danger of his friends, rather then from his enemies, and being demanded of one that heard him, why he prayed so, he said, as for my enemy I can beware of, because I trust him not. Being asked what a man ought not to doe although it were iust and true, he answered, praye himselfe. He liued an hundred and two yeares, and dyed with very age, and was buried honourably. The rest of his sayings shall bee spoken of hereafter.

Of Iustinus. Cap. XXX.

Iustinus comming but of a very base, and poore stocke, hauing a crafty wit, by subtilty and guile obtained the Emperiall authoritie: for with the money which was giuen him to purchase the good will of the Souldiers, that Theocritanus might

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he Emperour, he bought the fauour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swin-heard, and after giuing himselfe to warfare, by his towarndesse therein, within few yeres waxed so expert and cunning in feates of armes, that hee was aduanced to high dignities, and lastly obtained the Empire: which he gouerned with great policy and wisdom nine yeares. He banished in his time all the Bishops of the Arians, Manichees, and other Heretikes, and endeauoured to restore againe the pure and sincere Christian faith. He reigned in the yere of our Lord Christ, 521.

Of Iustinianus. Cap. XXXI.

Iustinianus, being an Emperour of Constantinople, came of a very poore and base kindred: his mothers brother Iustinus, Emperour before him, was but a Swin-heard, hee succeeded his vncle at the age of fourtene yeres in the Empire, and gouerned it nobly for the space of forty yeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with avarice, and with the heresies of Eutichianus and Pelagian. And not long after was bereft of his wits, and so ended his life when he had liued fifty six yeres.

Of Licurgus. Cap. XXXII.

Licurgus was the Law-maker of the Lacedemonians, he was a man of great vertue and wisdom, and so moderate and iust, that when hee might

might haue reigned after his Brother Poludesta, he would not take it vpon him, but gouerned the Realme to the vse of his young Nephew Cabrilas, to whom, being of age, he restored the Kingdome. And in the meane time garnished the Cite with most honest Lawes.

Of Marcus Aurelius Antonius. Cap. XXXIII.

Marcus Aurelius Antonius, was an Emperour of Rome, and a Romane bozne, hee succeeded his Father Pius in the Empire: his Mothers name was Domitlado: hee was a Prince of excellent vertue, wisdom, and learning, and seemed to be prouided for of God against the troubles and miseries which hapned the commonwealth in his time: for vndoubtedly without his great and maruailous wisdom, the Empire had bene sore impaired, or well-nigh utterly confounded, but hee by his fore-sight and counsell gouerned the same, and kept it from much danger: hee made many worthy Lawes, which remaine yet to this day, hee dyed in Danowp, now called Hungarie, in the eighteenth yeere of his raigne, when hee was forty foure yeares of age.

Of Mison. Cap. XXXIV.

Of this Mison is great variance among writers, and all thzough the doubtfulnesse of Apolloses answer: for when Anacharsis asked of Apollo, who was wiser then himselfe, he answered, Ecius, Mison, Chencus: but some say that Apollo said, not Ecius, but Ereus, and so they asked what Ereus is? Permenides saith, it is a village

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Marcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne, hee succeeded his Father Pius in the Empire: his Mothers name was Domitilla: hee was a Prince of excellent vertue, wisdom, and learning, and seemed to be prouided for of God against the troubles and miseries which hapned the commonwealth in his time: for vndoubtedly without his great and maruailous wisdom, the Empire had bene sore impayred, or well-nigh utterly confounded, but hee by his fore-sight and counsell gouerned the same, and kept it from much danger: hee made many worthy Lawes, which remaine yet to this day, hee dyed in Banomp, now called Hungarie, in the eighteenth yeere of his raigne, when hee was forty foure yeares of age.

Of Mison. Cap. XXXIV.

Of this Mison is great variance among writers, and all throught the doubtfullnesse of Apolloses answer: for when Anacharsis asked of Apollo, who was wiser then himselfe, he answered, Ecius, Mison, Chencus: but some say that Apollo said, not Ecius, but Ereus, and so they asked what Ereus is: Permenides saith, it is a

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village of Laconia, in which Mison was bozne. But Socrates saith, that his Father was called Eteus, and his Mother Chincum. Echiphron saith that he was of Crete, and that Heraclides Ponticus was his Father. But Anaxilaus saith, that hee was of Arcadia: thus there is controuersie about him, in which I allow best Socrates minde. But after that Apollo had giuen this answere, Anacharsis being troubled therewith, came to Mison in the Summer-time, and found him making a share for his plough, and mocking him therefore, said, twis Mison it is not meete to goe to plow now: No (quoth hee) but it is meete to prepare and make it ready. Hee liued solitarily, and when a man by chance met him laughing to himselfe, and asked him why he laughed so, alth no man was present with him, hee answered, euen therefore doe I laugh. He wrote many worthy workes, and dyed when he was twenty and seauen yeares old: his witty sayings shall be spoken of in their places.

Of Ouidius. Cap. XXXV.

Ouidius, surnamed Naso, was bozne in Sulmo, brought vp in Rome, and diligently instructed in Latine Letters from his tender age. Hee gave most diligent study to the making of Verses, from the which he was with-drawne by his Father, and put to learne Rhetoricke: where in a while he much profited, and was in the number of the best Orators of that time, and was aduanced to sundry authorities, and made a Senatour. Notwithstanding, he did much dedicate himselfe to Poetry, wherein by nature hee was excellent, in facilitie and abundance of sentences. Hee was
dearly

dearly beloued of the Emperour Augustus, of whom hee was at the last exiled into Pontus, where he spent the rest of his life in a towne called Thomos, amongst people most barbarous, who, notwithstanding, greatly lamented his death for his chaste and gentle manners. The cause of his exile is vncertaine, sauing some suppose, it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Wike of the craft of loue, whereby young mindes might be stirred to wantonnesse. Hee was before the incarnation of Christ, foure yeares.

Of Pithagoras. Cap. XXXVI.

Pithagoras the Philosopher, borne in Samia, was a rich marchant-mans sonne, called Demaratus, howbeit he was richer then his father, who was not able with his merchandise to get so much as his Sonne despised: for hee was both rich in abstinence from couetousnes, and also in wisdom, which is true riches: of which in his youth hee was so desirous, that hee went first to Egypt, and after to Babylon, to learne Astronomy, and the beginning of the worlds Creation: which when he had learned, he returned to Crete, and Lacedemonta, to see Licurgus and Minos lawes: In which when he was perfect, he went vnto Ceuona, where was a people exceedingly giuen to luxurie and all kinde of vice, amongst whom hee so behaued himselfe, that hee reformed them from their euill manners, and in small time brought them to such sobernesse, that men would neuer haue thought it had bene possible: for the wises that were

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were forſaken of their Huſbands, and Childzen
caſt off by their parents, he ſo inſtructed, that they
were receiued againe: he cauſed the women alſo
to ſet aſide their gorgeous attires, teaching them
that chaſtitie was the chiefſt oznamēt of honeſt
women. This Pithagoras, as ſaith Boetius, was the
inuentor of Muſicke among the Grecians, which
he found out by the ſounds of hammers, whereof
he wrote a booke, which Boetius and Apuleius tranſ-
lated into Latine, S. Auguſtine in his eight booke
De Ciuitate Dei, ſaith, that Philoſophy was ſo
named by him, which befoze was called Sophia.
For when it was asked him of what Science he
was, he answered, a Philoſopher, which is a de-
ſirer of wiſedome: thinking it a great arrogancie
to haue called himſelfe wiſe. Tullius ſaith, that
Pithagoras ſpoke ſo wiſely, and ſo elegantly befoze
Leoncius a King, that he wondzing at his wit and
eloquence, deſired him to ſhew what Science he
knew beſt, to whom he answered, that he knew
no ſcience, but was a Philoſopher: at which for
the newneſſe of the name, the King aſtoniſhed, al-
ked him what was a Philoſopher, and what dif-
ference was betwene Philoſophers and other
men. To whom Pithagoras ſaid; Mans life ſeemeth
to me to be like a Congregation of people gathered
to ſee a game, to which men reſort for ſundry
purpoſes: ſome by their owne actiuitie to winne
the honour of the game, and other ſome for
lucre ſake to buy or ſell ſomewhat, and other ſome
minding neither to gaine nor to profit, come onely
to behold and ſee what is done: and in like man-
ner, men which are come vnto this life, as out of
another life and nature, occupy themſelues with
diligence to get praiſe or profit: or regarding ney-
ther

ther, apply their mindes to search and to know the nature of things: which sozt, last named, we call Philosophers, that is to say, louers of wisdom. Thus by this witty parable he vttered his minde, in the continuance wherof also, he praiseth and proueth his science to be best, saying, like as he which commeth to see the game only, is moze liberal, free, and moze to be praised then the rest: so likewise he which in this life giueth his mind to wisdom and knowledge, ought moze to be accepted then any of the rest. S. Augustine saith, that he was well skilled in Negromancy, which may be very well, for in that time it was much set by, and none thought wise, that therein was ignorant. Valerius saith, that his hearers worshipped him so much, that they thought it a great sinne to forget ought which they heard of him. In disputing any matter, his words were so esteemed, that it was a cause good and sufficient in any matter, to say that Pichagoras said so. He was so good a Philosopher, as scarce any deserueth to be his match. He kept iustice so much, that after his death, the authority of his name ruled the people of Italy, which in time past was called Magna Grecia. He was so sparing and profitable, that some thinke he neuer ate any dainty meates: he taught many yong men, whose aptnesse he knew alwayes by their countenance, gesture and manners: and hee with all his disciples liued in common together, as well in loue as in other matters: for he taught them that true friendship was, to make one heart and minde of a great many hearts and bodies: insomuch that Daimon and Phythias, which were of his Sect, loued so together (as saith Valerius Maximus) that when Dionisius the tyrant would haue killed the one of them, which desiring license to goe and dispose

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dispose his goods befoze his death, was granted his request, if hee could get another in the meane-while that would be his pledge, who if hee came not againe at the time appoynted, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge: And the other being let goe, came againe at his time appointed to redeeme his fellow from his death: which faithfulness in both, the Tyrant Dionisius seeing, not onely forgaue them both, but also desired that hee might be the third of that fellowship, that had rather die then to faile in friendship: a notable example of most constant friendship, and a good instruction thereto. To one that asked him what hee thought of womens weeping, hee said: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, he said: O fowle, thy riches are lost vpon thee, and are very povertie: for why? thou art neither the warmer, better fed, nor richer for them. It was asked him if hee desired to be rich, to which he answered nay; saying, I despise to haue those riches, which with liberality are wasted and lost, and with sparing doe rust and rot. To one that was gaily apparelled, and spake vncomely things, hee said, eyther make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a fowle in Pythagoras presence, to say, that hee had rather be conuersant among women, then among Philosophers: to which he said, yea, Swine had rather lye routing in dirt and in mire, then in cleare and faire water. Being asked what new thing was in the world, hee answered, nothing. Being asked what was Philosophie, he said the meditation or remembrance

brance of death, labouring daily to get the soule liberty in this prison of the body. He was the first among the Grecians that held opinion that the soule was immortall. He kept scholl in Italy, and liued vnto a great age, and after that he was dead the people reuerenced him so much, that they made a Temple of his house, and worshipped him as a God. He flourished in the time of Nabuchadonazar King of Babylon. His Precepts, Proverbs, and Parables shall follow in their places,

Of Periander. Cap. XXXVII.

Periander, as saith Heraclides, was borne in Corinth, his fathers name was Cipcelus: he married a Wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two Sonnes, the one called Cipcelus, and the other Licophorne, of which the younger was very wise, but the elder was a fool. This Periander was well learned, and wrote a booke of two thousand verses. Nevertheless he was a Tyrant, and exercised so much his tyranny, that all men did hate him: he was about the xxxviii. Olympiad, in Solons time, and he executed his tyranny lx. yeres. Some say there were two Perianders, the one a tyrant, the other a Philosopher, which might well be: nevertheless, this tyrant is he whom Lactertius reckoneth for one of the seauen Sages, whose opinion I allow not: for like as hee for his euill doctrine disalloweth Orpheus to be a Philosopher: so I for his euill living, disallow Periander to be any of the seauen Sages, although hee hath written many wise sayings. For as in Philosophy nothing is lesse allowed then ignorance,

so

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so in wisedome nothing is moze abhorred then ty-
ranny, in which this Periander excelled, insomuch,
that when he was demanded why he continued in
his tyranny: because it is dangerous (quoth hee)
for a man to yeelde himselfe, either of his owne ac-
cord, or against his will. Nevertheless, he would
say, (as wicked Hanniball said of peace) that who
so would raigne in security, ought to endeavour
to haue their Subjects obedient with loue, and
not with force; and yet he himselfe sought nothing
lesse, For, on a time he being very angry, threw
his wife being great with childe, downe a payre of
staires, and trode her vnder his fete, and so kil-
led her: and sent away his sonne Licophorne be-
cause he mourned for his mother, and draue him
into Corcira: and afterward when he himselfe
was very olde, he sent for him againe, that hee
might with his owne hands haue played the tyrant
with him: which when the men of Corcira knew,
they put him to death themselves, to deliuer him
from his fathers tyranny. And when Periander
heard that, raging in his fury, hee took all their
children and sent them to Aliattes a Tyrant, to be
slaine, but when the ship wherein they were, ap-
proched vnto Samos, they bowing to Iuno, were
saued of the Samnites: which when Periander
heard of, he being eighty yeres olde, what with
sorrow, and what with madnesse, dyed. This was
his life, which should not haue bene rehearsed,
saue that for his good sayings, which shal be spoken
of in their places. Neither would wee that any
man should take example thereby, but rather should
see how shamefull a thing it is to haue the like con-
ditions.

Of Phericides. Cap. XXXVIII.

PHericides the Sonne of Badis (as saith Alexander) was a Syrtian bozne, and was an hearer of Pittachus. Theopompus affirmeth him to be the first that euer wrote of Nature, and of the gods, among the Grecians. Many meruailes are written of him: for as hee walked by the Sea side at Samos, beholding a shyp sailing swiftly with full sailes, hee prophessed that within a little while it should be drowned, and as hee said, it came to passe, euen in his owne sight. After that he prophessed (as there was indeede) that the third yere after there should be an earth quake.

Not long after when he was at Massons, in the game-place, hee counselled one Perilaus a stranger, to get him thence, and all his household, with as much speed as might be: which counsell he not regarding, was taken not long after (with the towne and all) of the enemies. Hee would say to the Lacedemonians, that neither gold nor siluer ought to be worshipped, and that Hercules in his sleepe gaue him that commandement: which Hercules also at the same time commaunded the Princes to obey Phericides: Some apply this to Pithagoras. Hirmippus saith, that when there was great warre betwene the Ephesiens and Magnesiens, he being desirous that the Ephesiens might winne the victorie, asked of one that passed by, of whence hee was, who confessing himselfe to be an Ephesian, hee commanded him to draw him by the legs, and to lay him in the Magnesian field, saying, desire the Citizens, that when they haue got the victorie, they bury mee (which am Phericides)

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in this same place. Which when the Citizens knew, they were in good hope of victory: and the next day they overcame the Magesians in battail, and found Phericides dead, and buried him honourably. But some say, that he threw himselfe downe head-long, from an hill called Corician and so to haue dyed, and to be buried at Delphos, other some say, that he dyed being consumed with Lice. Aristoxenes saith, that when Pithagoras which came to visite him, demaunded how he dyd, that he putting his finger out at the dore, said, Behold thy selfe: which answer afterward among learned men became a By-word. He wrote an Epistle to Thales, wherein he prophesied of his own death, saying that he swarmed full of Lice, and that he had a feuer: and when any of his friends asked him how he dyd, he shewed them his lowse finger out through the dore, and desired them that the next day after they should come to his burfall.

Of Plato Cap. XXXIX.

Plato the Sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeare that Apollo was borne, as witnesseth Apollodorus. Which was in the fourescore and eight Olympiade, and dyed being fourescore and foure yeares old. It is said that when he was borne, there came a swarme of Bees, & bit in his mouth, which Socrates interpreted to be a signe of his great eloquence: He was a goodly man of person, as saith Alexander, and was therefore called Plato, which some say was for his eloquence, and some for his great fore-head. He exercised himselfe

himselfe in his youth to wrastring, and such like
 feates, and gaue his minde also to painting, and
 to write Poieses, Meeters, and Tragedies, hee
 had a small voice and an eloquent tongue. Socrates
 dreamed that a swan let fall an egge, which hatch-
 ed in his lap, and when it was feathered it flew
 vp on high, and sung exceeding sweet songs: and
 the next day when Platoes father brought him to
 Schoole to Socrates, **D** (quoth hee) this is the
 swan that I dreamed of: and when he had lear-
 ned much, and should come before Dionise to a
 Schoole-game, wherein learned men should shew
 th:ir witty meeters, and pithy writings, wherein
 hee that excelled had a good reward: when hee
 had heard Socrates declaze his, Plato threw his
 owne into the fire, saying, **D** fire, Plato hath neede
 of thy helpe, And when Socrates was dead, hee
 went into Italy to Philoleum, who was of Pitha-
 goras Sect. from thence he went into Egypt, to
 heare the Priests and the Prophets: where be-
 ing sore sicke, he was healed by one of the Priests
 with Sea-water, by reason whereof he said, the
 Sea ebbeth and floweth all manner diseases. He
 said moreover that all the Egyptians were Phy-
 sitians, he determined also to goe to the Magiti-
 ans, but by meanes of the wars that were in Asia,
 he changed his purpose, and returned to Athens,
 where he abode and wrote many worthy wo:kes,
 and drew together Heraclitus, Pithagoras, and
 Socrates reasons. And in sensible things hee pre-
 ferred Heraclitus: and in things that pertained to
 diligence, he tooke Pithagoras part: and in ciuill
 matters, and Morall Philosophy, hee esteemed
 most his Master Socrates. And hee drew these
 three parts of Philosophy into one body. Satirus

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saith that he gaue an hundred pound to Philolaum
for three of Pithagoras Bookes.

He sailed thence into Sicill, to see the Country,
whereas Dionisius the Tyrant, Hermocrates son,
compelled him to talke with him, and when Plato
in his communication said that a Tyrant ought
not to doe that which was for his owne profit,
except he excelled in vertue: the Tyrant being
angry therewithall, said, thy words sauour of old
idle dottrels tales: and thine also (quoth Pla-
to) of a young Tyrant. For which this Tyrant
would haue slaine him, but he was entreated o-
therwise, and he commanded him to be sold, and by
chance there was one Annicer, a Cereniake, who
gaue thirty pounds for him, and sent him to A-
thens amongst his friends, who incontinent sent
him his money againe, which he in no wise would
receiue, alledging that other men were as wor-
thy to care for Plato, as they. And when the Ty-
rant heard how Plato had sped, and was in his
country againe, he wrote vnto him, praying him
not to speake or write euill of him: to which re-
quest Plato wrote againe, that he had not so much
idle time as once to remember him. Some say,
when the Captaine Cabria, who was guilty of
death, fled, that hee (when none else of the City
durst) went with him. And when Corbilus a scof-
fer saw him enter into the Castle with him, hee
railed on him, saying, thou goest to helpe ano-
ther as though thou knewest not that wee al-
ready owe thee Socrates payson. To whom Plato
answered saying, when I warred for my Coun-
try, hee then suffered perill with mee, wherefore
now for friendships sake, I will doe as much for
him,

To one who, because he reprov'd him for playing at dice, said, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customeable vse thereof is no small thing. To one of his boyes which had displeased him, hee said, if I were not angry, I would beate thee. To one of his servants which had done amisse, and excused himselfe, saying, it is my destiny, I could doe none otherwise, he said, excuse thy selfe no more then, for it is thy destiny also to be punished. He dyed in the Schooles, as some say, being broken in the middelt, and was buried at Athens. His notable Sentences shall be added in their places.

Of Plutarch. Cap. XL.

Plutarch the Philosopher, was a man of wonderfull wit, well brought vp in his youth, well instructed in manners, and well furnished in all kindes of learning, who growing vp as well in vertue and learning, as in body and yeeres, was chosen, & that worthily, to be the instructor of the Emperour Traian, whom he so well instructed, that his glory thereby was greatly augmented, as it is said in Policrato, the fift Booke. Hee was faithfull in his sayings, and very eloquent in his words, and exceeding diligent and wary in his manners, of a chaste life & good conuersation. He gaue his mind much to instruct & teach others and wrote many Bookes, of which one entituled The education of youth, wee haue in our English tongue (drawne thereunto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale and loue both to further good learning, & to

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profit his Country, appeared as well thereby as by many other works which he hath taken paines to bring into our language) shewing well the good affection that he had to the Common=weale. He wrote another Booke called The Instruction of Traian: In which hee setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. Hee wrote also another Book intituled Archigramatum, wherein he teacheth Rulers and Officers how to gouerne themselves, with diuers other things: among which the Letter which he wrote to Traian, what time he was created Emperour, is worthy to be remembered, in the end whereof he saith thus, Thou shalt rule all things euen as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy works to vertue, all things shall prosper with thee. And as touching the gouernement of the Common=weale I haue thought thee therein already, which if thou dost follow, thou shalt follow mee thy Master Plutarch, as an example of good liuing; but if thou dost otherwise, then shall this my Letter be my witness, that I gaue thee neither counsell, nor any example thereunto. When hee was aged hee died, and was buried honourably. His worthy Proverbs, Adages, Parables and Simblables shall follow in their places.

Of Phorion. Cap. XLI.

PHorion was scholler to Plato, and to Zenocrates: hee was one of the chiefe gouernours of the City of Athens, and a man of such wonders full grauity and constancy, that hee was not lightly.

lightly seene to change his countenance, either to laugh or to mourne, nor to haue his hands out of his bosome, except in war: & when he was in the Country, hee went alwaies bare footed, except it were in the cold winter, whereof there was no better token then to see Photion goe shod. His speech was short, graue, vehement, and full of darke sentences, and therefore the most eloquent Orator Demosthenes called him the hatchet that did cut his words: he alwayes kept himselfe in pouerty and bale estate, and refused infinite treasure sent vnto him by Alexander. And although he had been the generall Captaine of the Athenians in sundry wars, and honourably atchieued his enterprises, yet was he best contented to liue poorely. Finally, euen of his own vnkinde Countrymen he was condemned to death, whereunto he went with the same countenance that he had in authoritie.

Of Philip. Cap. XLII.

Philip King of Macedone, Son of Amintas, Father of great Alexander, he was from his childe hood a Prince of excellent wit and power, of whom these excellent things following are to be remembred. After he had vanquished the Athenians at Cheronea, he began to reioice in his felicity, but to the intent that he therefore should not be the more prone to iniuries towards his subjects, nor to haue indignation at them whom he had vanquished, he then, & euer after, caused a childe to come to his Chamber-dooze in the morning, and cry vnto him with a loud voice? Philip, thou art a man mortall. Which hee obserued so

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constantly, that he neuer went out of his chamber
or receiued any Counsellors or Sutors till the
childe had thrice spoken those words, notwithstanding he was a Danim.

Of Plinie the second. Cap. XLIII.

Plinie the second, was famous, and a man of
great vertue and excellent learning (as was
the other Plinie) he wrote to Traian of the perse-
cution of the Christians, certifying him that there
were many thousands of them put to death, of the
which none did any thing contrary to the Romane
Lawes, worthy persecution, sauing that they vs-
ed to gather themselves together in the morning
before day, and sung Psalmes to a certaine God
whom they worshipped, called Christ: all other
their actions being very vpright, godly, and ho-
nest. Wherefore the persecution, by commande-
ment of the Emperour, was greatly lessened. He
wrote (as it is supposed) the most excellent wor-
ke called, The History of Nature. He liued in the
dayes of the Emperour Traian, and died in the
yeere after Christs iacarnation one hundred and
tenne.

Of Plautus. Cap. XLIIII.

Plautus was a right worthy and excellent poet
borne in Umbria, in the country of Italy. He
had a great felicity and pleasure to spend his ti-
me in making and setting forth Comedies, and
when he spent all his substance on Players gar-
ments, he was brought to such want, that he was
faine for his living to serue a Baker in turning a
querne,

querne, or hand-mill. When he was vacant from his labour, he would write eloquent and pleasant Comedies; wherein he was reputed so excellent that Eupius Strabo saith, of him, hee doubted not but that the Muses would speake as Plautus did write, if they should speake Latine. He was in the time of Cato Censorius.

Of Pittachus Mirtilenus. Cap. XLV.

Pittachus Mirtilenus was a noble and excellent man: hee was one of the seauen wise men of Greece. In his time he did exceed all men, both in learning and martiall feates. He was also of the Citie of Mirtilene.

Of Pirrus. Cap. XLVI.

Pirrus king of Epire, was a ballant and fierce warriour, sterne of countenance, and a man terrible to behold, he seemed to be framed and naturally inclined to Martiall prowesse. He was induced by a doubtfull answer of Apollo, to aide the Earents against the Romanes, whom hee ouerthrew in two great Battailles, but with such losse of his owne Captaiues, friends and Soldiers, that he said, if we ouer-come the Romanes once againe, we shall be utterly vndone. Wherefore greatly meruailing at the man hood and prowesse of the Romanes, hee said with a loud voyce to his friends: O how easie were it for mee to subdue the whole world, either to my selfe, by the aide of the Romane Soldiers, or to the Romanes if I were their king: He was receiued of the Macedonians for their king seauen months,

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He warred against Demetrius King of Asia, vnto whom he gaue a great ouerthrow. He raigned before Christ, two hundred eighty and eight yeeres.

Of Pacuuius. Cap. XLVII.

PAcuuius was a famous and excellent writer of Tragedies, borne at Brundisium in Calabria, he was sisters son to Ennius the poet, he is commended of Quintilian for the grauity of his sentences, the ponderousnesse of his words, and the authority of the presages which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. He liued vnto the age of nintie yeeres,

Of Pompeius. Cap. XLVIII.

Pompeius called Magnus, for his incomparable victories, (whose father was called Pompeius Strabo) hauing so good a grace in his visage that from his childehood he moued the people of Rome most entirely to fauour him, for his singular beneuolence, continency of liuing, martiall experience and knowledge, pleasantnesse of speech, fidelity of manners, and easinesse in speaking too. Hee neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwayes both nobility and gentlenesse, so that in his flourishing youth there shined in him manners both Princely and reuerend. He was of a liuely, stout and, noble courage: He fortunately preuailed, & had commonly good successe in all his enterprises: hee greatly triumphed

triumphed for his victories in Afrike : being almost but a childe he vanquished the valiant Capitaine Sertorius, a man at that time most famous in promise: he vanquished also Methridates the great King of Pontus. And when a great number of the concubines of Methridates, women of excellent beauty were taken and brought vnto him, hee would not company with any of them, but sent them to their friends. He subdued Armenia, Cappadocia, Phlagonia, Media, Scythia, Mesopotamia, and sundry other Realmes. He brought to Rome (by reason of his triumphs and victories) innumerable treasure of gold and silver: he afterward tooke to wife Iulia the daughter of Iulius Cæsar, who liued not long. And when the amity betwene Pompey and Cæsar decreased, hee was at the last by Cæsar vanquished, and priuily fled by sea into Egypt, where being vnder the conduct of Ptolomeus, he was slaine in a boat, his head being stricken off, and the body cast on the strand, where it was poorely buried, when hee had liued aboue threescore yeeres, and from his youth in most high honour, wealth and prosperitie, on whom it did seeme that Fortune had poured all her treasures most prodigally.

Of Quintilian. Cap. XLIX.

Quintilian in his time was a worthy and famous man, and being a perfect Rethoritian, taught Rethoricke in Rome, and receiued his salary and stipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who governed the Congregation of the Christians at Antioch.

The first Booke.

Of Solon Salaminus. Cap. L.

LIke as there is among writers great variance (as I said before) about the first Philosopher, even so is there great contention, which were the seauen Sages, but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because wee intend not so much to shew the persons & names, as their good doctrine, therefore it shall be sufficient that a wise and approved Philosopher hath said such things as to them are attributed: yet as for good causes I haue allowed Socrates for the first morall Philosopher after Laertius minde, so doe I best allow Laertius iudgemēt in this matter, which saith that these were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias & Pittarchus. Of whom althoug Periander was a tyrant, yet because that for his good doctrine, hee hath of the learned long time beene allowed, therefore he shall enioy that name which they haue all giuen him. Of Thales ye haue heard already, after whom Solon is next, who was son to Existides, and was borne in Salamina, & therof was called Salaminus he wrot many good Lawes, and did many noble deedes worthy to be remembred: among which this is very notable; after that the Athenians and Megarens had made great warre, and sore slaughter betweene them, to haue had the signioritie of his country Salamina, and both were sore wearied with warres, they made a Law at Athens, that no man on pain of his head should speake or perswade ought to challenge the Island any more. Then Solon being troubled and thought:

thoughtfull for his country, fearing lest with holding his peace he should do small good to the common-wealth: and againe, if hee should speake, it should be for his hurt, sodainly fained himselfe mad, thinking thereby not onely to speake, but also to doe such things as were forbidden. And disguising himselfe, he ran abroad among the heartlesse people, & there in the manner of a Cryer, he perswaded the people to that that was forbidden, and stirred by their mindes so much, that incontinent they began war to obtaine the Island, and so at last they got it. He perswaded them also to challenge Chersonesum, a City in Thracy, affirming that it was their right: & by this meanes so won the peoples loue, that they gladly would haue made him ruler: but as saith Sofocrates, he had a neighbour called Pisistratus, who traitterously endeuoured to hurt him, whereof as soone as he had knowledge, he armed himselfe and went into the streete, and when he had called a great company about him, he discouered Pisistrates treason, & not onely that, but said also that he was ready to amend it, and would be glad to fight for his liberty, saying, ye men of Athens, I am wiser then some, and valianter then other some: I am wiser then those that marke not Pisistratus, & I am valianter then those which know him & dare not for feare shew what he is. But the Senate that tooke Pisistratus part, said he was mad: and when he saw he could haue no redresse, he laid downe his armour before them, and said; Country, I haue alwaies help thee with word and deede: and then sayled into Cypres, and there met with Cresus, who demanded of him whom he thought happy, hee said, Thales of Athens, and Bito, and such other, which

The first Booke.

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which all men speake of. Another time when Cresus had arrayed himselfe richly, and was set on his high throne, he asked him if he had euer seene a more gorgeous sight: Yes (quoth he) both Capons, Pheasants, and Peacocks, for their goodly colours are naturall. From Cresus hee went into Scythia, and there builded a Citie, and after his owne name called it Solons. Hee made many good Lawes, for such as were warrtours: for if any had got victory, he should haue a great reward for his labour, and such as were slaine had their wiues and children found of the common purse euer after. Hee made a Law that no Executour should dwell with any Orphanes mother, nor that any should be Executour, to whom, after the heires death the good should belong. And that no ring or scale-maker should keepe the print of any old scale. And that whosoever had put out a mans eie, should leese both his owne for it. And that whosoever tooke ought that was not his owne, should die for it. And that if any Governour were found drunken, to die for it. And that no man should giue any dowry with his Daughter: with many more good Lawes. When hee was demanded, why he made no Law against such as killed their Father or mother, he answered, because it is a desperate mischief. Being demanded how men might best keepe them from breaking the Law, hee said, if such as haue no wrong, be as soory and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and disdaineth out of abundance. He wrote many Bookes both of Verses, Lawes, & other matters, besides many witty Epistles. He flourished in the forty one Olympiade, and was Prince of Athens the third

third yeere, which was from the worlds creation 4675. yeeres, he liued eighty yeeres, and died in Cipres, commanding his Seruants to carry his bones to Salamina, and there being beat to powder to strew them about the city. Dioscorides writeth, that when hee was asked why hee wept for his Soumes death, sth it profited him nothing, hee answered, euen for this cause I weepe, because I can profit him nothing. Thus much of his Life and Answeres: the rest of his sayings shall be spoken of in their places.

Of Socrates. Cap. LI.

Socrates as saith Plato (the Sonne of Sophroniscus, a Lapidary, and his Mother Phenareta a Wyd=wife) was borne at Athens, a man of a wonderfull wit, and as some say, was an hearer of Anaxagoras and of Damon. But Duris saith, that he was a seruant, and that he graued in stone, and that in Gracy, three goodly Images were of his caruing: wherefore Timon called him a caruer of Bones, a baine Greeke Poet, and a subtile Orator: for in his Orationes he was sharpe and prompt, & was therefore forbidden to teach it by thirty tyrants, as saith Xenophon. But (as saith Fauorinus) he with his Disciple Eschenes opened the fields of Oratories craft. He got money to finde himselfe withall by his handy=worke, from which Crito deliuered him, because of his wise=done, and became his scholler, as Bizantius saith. But after that Socrates perceiued that there was no fruit in the speculation of naturall Philosophy, and that it was not greatly necessary to the outwardmanners of liuing, hee brought in the kinde

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kinde called Ethnick, that is, Morall Philosophie, and taught it daily both in the Shops and Streetes, and exhorted the people chiefly to learn those things which should instruct them in manners, which were needefull to be vsed in their houses. He vsed sometime through vehemency of his communication to shake his head, and stirre his finger; yea, and to pull himselfe by the haire also, and was therefore mocked of many, which he suffered patiently, and was so patient, that when one spurned him, hee suffered him: and being asked why he stricke not againe, he asked, if an Asse had kicked him, if hee should kicke againe. When Euripides had giuen him a worke of Heraclitus to read, and asked him what he thought by it, he answered, such things as I vnderstand are very mysticall, and so I thinke those be which I vnderstand not: but surely they lacke some Apollo to expound them. He tooke great care to the exercise of his body, & was of a comely behauiour, He was also a good warriour, for when Xenophon was in the wars fallen from his horse, he caught him and saued him. Another time when the Athenians fled away hastily, he himselfe went leasurely alone, looking backe oftentimes priuily, and watching to reuenge him, if any man with his sword durst venter to inuade his fellowes: hee warred also by sea, & when he had valiantly fought and ouercome his enemies, he gaue willingly the victory to Alcibiades, whom (saith Aristippus) beloued greatly: he was of a constant minde, and inuincible reason, & exceeding carefull for the common weale: he was also thursty & continent. When Alcibiades would haue giuen him much Linc and Sand to build him a house, he said, if I lacked shoes

shooes, and thou wouldest giue me a whole hide to make me a paire, should I not be mocked, if I tooke it? When he beheld many times the multitude of things that were sold, he would say, Good Lord, how many things there be that I need not? He would say commonly, that gold, silke, and purple, and other such things, were more meet to set forth Tragedies, then necessary to be vsed: he liued so sparingly & temperately, that many times when there were plagues in Athens, he only himselfe alone was neuer sicke. Aristotle saith that he had two wiues: the first Xantippe, of whom he begat Lamprocles: & the other, Matrone, Aristides daughter, whom he took without dowry, of whom he begat Sophroniscus, Meneximus, Satirus, and Hieronimus. Rhodus saith that he had both at once: for the Athenians being consumed with warres and moraine of people, to augment the City, decreed that euery man should haue two wiues, the one a Citizen, & the other what he would, to beget children of both, which Law Socrates obeyed. He despised greatly such as were proud and high minded, and wranglers. Hee glozied greatly in poore fare, and said that such were most like vnto God that lacked fewest things: he had a great gift both in perswading and also in dissuading: for he (as saith Xenophon) perswaded a young man which was merclesse and cruell against his mother, to reuerence her: hee dissuaded also Platoes brother who, was desirous to haue come into the Common-wealth, and caused him to leaue off, because he was rude and ignorant in things, Being asked what was the honour of young men, hee answered, to attempt nothing too much. To him that asked him whether it were better to marry

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or no he said, which so euer thou doest it shall repent thee. He would say that hee wondred much at men which with great diligence endeauoured to carue and make stones like men, and tooke so little heede to themselves, that they both seemed and were like vnto stones. Hee exhorted young men to behold themselves oft in a looking-glasse, to the intent that if they were beautifull and well formed, they should doe such things as becomuned their shape, but if that they were ill fauoured, then they should with learning and good manners hide their deformity. When he on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparation that he had made, he said, Be content wife, for if our guest be sober & honest men, they will not despise this cheere: and againe, if they be riotous and intemperate, we shall be sure they shall not surfer. He said, some liued that they might eate; but hee did eate that he might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth he) that which he speaketh, pertaineth not to me. That men could now a daies so take such matters. Another time when it was told him that one had spoken euill of him, hee said, he hath not learned as yet to say well. When Alcibiades told him that he could not suffer the forwardnesse and scolding of Xantippe, as hee did: no (quoth hee) but I can, I am so bled thereto: canst thou not at home suffer the gagling geese? yes (quoth Alcibiades) for they lay me egges: marry (quoth Socrates) and so doth Xantippe bring me forth children. On a time when his wife in the open street plucked his cloake from his backe, and some of his acquaintance counselled him to haue strucke her therefore,

therefore he said, yee sirs, yee say well, that while we are brawling and fighting together, every one of you might cry, now to it Socrates, yea, well said Xantippe, the wittiest of the twaine. He counselled that man should so goe to their wiues, as horsemen goe to their fierce horses: with a pretty similitude he coloured his patience, saying, like as an horse being broken of an horse-keeper, suffereth euer after any man to ride vpon him, so I by the vse of Xantippe, can suffer all other folke.

Finally, he daily saying and doing such things, was praised of Apollo to be the wisest man that liued: at which diuers being displeased, and because that hee reprobued some that thought themselves very wise men, to be very fooles, they not content conspired against him, and accused him, saying, Socrates breaketh the Lawes of the Citie, which haue beene giuen of the Elders, teaching that there are no Gods, and bringing in new Spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and governeth all things, and that the soule of man was immortall, and that every man had two spirits assigned him of God, and therefore he despised their Gods, and would not worship them,) and against right and Law hee corrupteth our youth, wherefore let him dye.

When this was put by against him, Lissias a Philosopher wrote an Apologie for him, which when hee had read, hee sayd, Lissias the Oratour is good and excellent, but surely it is nothing meete for mee, (for why? it was more iudiciall then should seeme meete for a Philosopher. And when Lissias demanded of him sith it was so good, why it was

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was not meeete for him, hee said, Garments and
shooes may be both good and fayre, and yet vni-
forme. But while he was iudged, it is said that
Plato stood by in his defence, and could not be suf-
fred: and so he was condemned by eighty Iudges,
and cast into prison, for whom the Prince of A-
thens was very sorry, but the sentence which
the Iudges had giuen vnto him, which was
that hee should drinke poyson, could not be re-
uoked.

The King had a Ship fraught with sacrifices,
which he offered to his Idols, which then was a-
broad, and hee would giue no sentence vpon any
mans death before it came to Athens: where-
fore one of Socrates friends, called Inclites, counse-
led him to giue a certaine summe of money to the
keepers, to let him escape away secretly, and so to
goe to Rome: but Socrates said he had not so much.
Then sayd Inclites, I and thy friends haue so
much, which we will gladly giue to saue thy life if
thou wilt.

To which Socrates answered, I thanke you and
my friends, but sith this Citie wherein I must
suffer my death, is the naturall place of my birth,
I had rather dye here then else-where: for if I die
here in my Country without deseruing, onely be-
cause I reprove their wickednesse, and their wor-
shipping of vaine Idoles, and would haue them
worship the true God: if these men of mine owne
Nation persecute me for saying and maintayning
truth, euen so will strangers wheresoeuer I be-
come: for I will neuer spare to say the truth, and
surely strangers would haue lesse mercy on mee
then mine owne Country-folke. Being thus min-
ded, hee continued still in prison, teaching his
Schollers

Schollers which resorted to him, many things, both of the composition of the Elements, and also of the Soule, but would write nothing, for he said that wisdom ought to be written in mens hearts and not in beasts skins, neuerthelesse his scholler Plato wrote well nigh all that he taught. A little before he should be put to death, he desired that he might bath himselfe, and say his Orisons: which he did, and calling his wife and children, he gave them good instruction. And when he went toward the place where hee should finish his life, his wife went after him, crying, alas, my husband dyeth guiltlesse: to whom he said, why woman, wouldest thou haue mee dye otherwise? and sent her away. So when the cup of poyson was deliuered him to drinke, his friends began to weepe, wherefore he blamed them, saying: I sent away the woman because she should not doe as you doe. Then Polidorus proffered him a precious garment to dye in, to whom he said, hath not mine owne coat serued mee to liue in, why then may it not well serue mee to dye in? And then after he had commended his soule to God, hee dranke the confection. And as he was in trauaile of death, one of his Disciples, said, O Socrates, full of wit, yet teach vs some what while thy speech lasteth, to whom hee answered, I can teach you no otherwise now dying, then I taught you in my life time. Thus finished hee his most godly life, beeing seuentie yeeres old. His godly sayings shall be spoken of in thei places.

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Of Seneca, Cap. LII.

Seneca the Philosopher, an excellent well learned man, was borne in Corduba, and therefore called Cordubensis he was scholler to Stratus, the Stoicke, and was Lucane the Poets countryman. Hee flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter and Paul came to Rome and preached there: and when many of Nero the Emperors house gathered together to heare Paul, Seneca, among the rest, was so familiar with him, and delighted so much to heare the diuine service, & willedome which hee saw in him, that it grieved him to be separated at any time from his communication, insomuch that when hee might not talke with him mouth to mouth, he bled communication by Letters oft sent betweene them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the loue and fauour of euery body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierome numbred him in his bed-roll of Saints, prouoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had liued vnto a muddle age, hee was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious Martyrdome: for Nero on a day beholding him, and calling to minde, how hee when hee was his Master did beate him, hee conceiued hatred against him, and being desirous to reuenge himselfe,

himselfe, and to put him to death, gaue him licenc^e to choose what kinde of death he would: Wherefoze Seneca seeing that his tyranny could not be appealed, and supposing that to dye in a beyne was the effect kinde of death, desired to bee let bloud in the beynes of his arme, and so dyed: which death (as some thinke) was foreshewed in his name Seneca, that is to say, Senecans, which signifieth in English, A killer of himselfe. He wrote in his life tyme, many good bookes, out of which shall be picked some of the most pithy sentences, both of Precepts and Counsailes, and also of Proverbs, Adages, Parables, Simblables, which in their places hereafter shall follow.

Of Sigismund, Emperour. Cap. LIII.

Sigismund was the sonne of Charles the fourth, King of Boheme, and of Hungarie: hee was ordayned Emperour, and was a prudent, wise, learned and noble Prince, in person and countenance of such Maiestie, as was comely and meete onely in a great Monarch, and Ruler of the world. But in war and deedes of armes unfortunate, for hee was oftentimes ouerthrowne and chased of the Turkes and other enemies. And for that hee was King of Boheme, he had it by succession after the death of his brother Venceslaus. Hee reigned twentie and seauen yeeres, and departed this life.

Of Thales Milesius. Cap. LIV.

Thales (as saith Herodotus, Democritus, and Duris) had to his father a noble man, called
¶ 3
Examius

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Examius, & to his Mother Cleobulina, of the stocke of Cadmus and Agenor. And was borne (saith Plato) vnder Damafius Prince of Athens, and is the first that euer was called a Sage, or wise man. He flourished at Miletum, what time Oseas was Iudge of Israel, and Romulus Emperour of Rome: what time Senacherib King of the Caldees, sent the Assyrians to inhabit Jewry, which by the counting of Eusebius was the 4550. yeere from the creation of the world. This Thales was very well learned both in Astronomic and Physicke, and wrote many worthy works, and was a Citizen of Miletum, (as Phalerius writteth) and was come of a noble linage, who after hee had dispatched his businesse belonging to the Commonweale, gaue himselfe to the searching of naturall causes, and surely, hee was a profitable Counceller to the common weale: for when as Crcesus demanded to haue had his fellows, he would not grant to it, which after ward when Cyrus had gotten the victory, was cause of sauing their Citie.

Heraclitus saith, that hee liued solitarily: but some say, hee tooke a wife, and had a childe called Cidistus: but others say that he liued chaste all his life long: and when it was asked him why he would not get Children, hee answered, because he would not be bound to loue them. When his mother cryed on him continually to take a wife, he would say he was too young, and after ward when his youth was past, and his Mother still importunate, he would say, it was out of season and too late. Hee would say alwayes hee was bound to thande fortune, but for three causes chiefly: first because hee had reason, and was not a beast: secondly, because he was a man, and not a woman: thirdly,

thirdly, because he was borne a Grecian, and no Barbarian.

He said there was no difference betweene death and life, and being therfore asked why he died not: because (quoth he) I should then make a difference. When he was asked whether **G O D** knew mens euill workes: yea, (quoth he) & their thoughts too. To an adulterer that asked him whether he might sweare that hee was no adulterer, hee said, periury is not worse then adultery. When he was asked what thing was hardest, he answered a man to know himselfe: and what was easiest, he sayd, to admonish others: what was sweetest, for a man, saith he, to vse that he hath: what is **G o d**, that which lacketh beginning and end: and when he was asked what was the rarest and seldomest scene thing, hee answered, an old Tyrant a seldome scene thing indeede, for **G o d** eyther taketh them away before they be old, or else then their old age changeth their hearts. Being demanded how a man might best suffer aduersitie, to see (saith he) his enemies in worse plight then himselfe. It was asked him how he might liue best, and most righteously, to which hee answered: in flying those things our selues which wee reprove in others. Being asked who was happy, hee said, hee that hath his bodily health, is fortunate in riches, not of a vaine minde, but learned. These are part of his wise answeres: his precepts, prouerbs, and semblables shall be spoken of in their places.

This Thales (as witnesseth Appollidorus) liued seauenty eight yeeres: Socrates saith ninety yeeres and that he died in the eight and fiftie Olimpiade, and flourished in Cæsars time, to whom he promised, that hee would cause the Riuer **Alin** to runne

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back wards against the streame. There were many more of this name, as testifieth Demetrius, Durius, and Dionysius: But this Thales Milesius the sage, being old and worne with age, dyed of heate, whiles he beheld a triumph, Some say, that as he went forth of his house to behold the Stars, he fell downe sodainely into a pit, and was therefoze mocked of an old wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, when thou canst not see such things as are befoze thy eyes?

Of Theopompus. Cap. L V.

Theopompus was an historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedaemonia.

Of Tyrannus, otherwise called Theophrastus. Cap. L VI.

Theophrastus Eresius, as sayth Arthemodorus, was a fullers son and was first an hearer of Leucippus, a citizen of his owne Country: After ward when he had also bin an hearer of Plato, hee got him to Aristotle, whose successor he was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wisdom, and of singular study, a Schoole maister (as saith Pamphila) of Menander, the writer of Comedies: he was a very friendly man, and gentle to be communed with, Cassander tooke him to him, and Prolomeus sent for him: He was so beloued of the Athenians,

Athenians, that when Agnonides had accused him of heresse, they would haue killed him for his accusation. There came from all places to heare him at least two thousand men, who became his scholars, all which notwithstanding, hee was neuer the prouder or higher minded, but continued one in vertuous humblenesse. In his time Sophocles, Amphicides some, made a Law, that no Philosopher should keepe Schoole vpon payne of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philosophers departed for a time: but the yeere following, when according to their good order Pilo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished the Law, and fined the maker thereof in five Talents, and restored to Theophrastus the regiment of his Schoole. And whereas befoze time his name was Tyranus, Aristotle named him Theophrastus, because of his diuine and witty utterance. He vsed oft these notable sayings: wee may better trust an vnbridled horse then a disordered word. Time is the most precious experience. He died beeing fourescore and five yeares old, when hee had a while taken himselfe to ease. When his Schollers befoze his departure, asked if hee would command them any thing, hee said I haue nothing to say vnto you, saue that this life makes many things seeme sweete through the shew of glozy, but we all dye as soone as we enter into this life; for nothing is more vaine then desire of glozy: but endeouour to be happy and blessed, and either regard not the performance of this precept, because the laboz therof is great, or else diligently endeouour to follow it, for thereby you shall attaine exceedingly

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exceeding great glory. Moreover, the baimenes of this life is greater then the profite. But seeing I am not able to counsell you what to doe, consider you among your selues what is best to doe. As he thus said, he gaue vp the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrote many notable works, whereof at this day wee haue but a few, to many good things haue been lost through negligence of men, and iniury of time. He dyed very rich, as may appeare by his testament, which Laertius hath written out at length: with diuers other things, which to auoyd superfluity I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. LVII.

Xenophon, the Son of Grillus, was borne at Athens: he was shamefast and exceeding beautiful. It is said that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers questions, & when he asked him wherein men were good and bad, whereat hee stayed and could not tell; Socrates said, come with me and learne: and so he did, untill such time as he went to Cyrus, whose fauour hee obtained, and became in gre at reputation with him, and wrote all his acts. He had a woman called Philecia, which followed him, by whom hee had two children. Hee had much trouble in his life, and was banished, & fled from place to place till hee came to Corinth, where he had an house. And when the Athenians intended to succour the Lacedemonians, hee sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battell

battel Diodorus returned, without doing any great feate : but Grillus fighting manfully among the horse-men, dyed about Mantua. And when Xenophon (who was offering sacrifice with his crowne on his head) heard that his son was dead, hee put off his crowne : but when hee afterwards heard that he dyed fighting valiantly, he put it on againe, not so sorry for his death, as ioyfull of his valiantnesse. He died at the Citie Corinthum, as saith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his works. He was also religious, and much intentiue about sacrifice, and was a follower of Socrates. He wrote xl. bookes, intituled every one by a sundry name: and Thucidides works, which by negligence were lost, hee brought to light. And was himselfe so pleasant in his stile, that he was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good sayings and precepts hereafter shall be touched.

Of Xenocrates. Cap. LVIII.

Xenocrates, the Son of Agathenos, was borne in Calcedony, hee was Platoes Scholler euen from his youth. Hee was blunt witted & slow, insomuch that Plato speaking of him and Aristotle, would say, that the one had need of the spur, and the other of the bridle. Hee was graue and earnest, and dry in his communication. Hee was much in the Schooles, and if at any time he went into the Towne, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when some of purpose had hyred an harlot

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harlot to meddle with him, who lying with him many nights could not obtaine her purpose, she said hee was an Image and no man. When his fellowes once cast into his bed Lais (which was at that time the fayrest Strumpet in Athens) when she would entice him with her whorish conditions hee cut a part of his owne members, because she should not overcome him. Being sent with other Ambassadors to Philip, when all the rest tooke rewards and banketed, with him, hee would not: Insomuch, that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for any Ambassador. And when hee, with the rest of his fellowes, was returned to Athens, they sayd that hee went with them in vaine: and when (according to the lawes) he should therefore pay to forfait, he counselled the Rulers to take good heede to the Common weale, saying, that Philip with gifts had corrupted all the other Ambassadors, but could not make him grant by any manner of meanes, which they hearing, esteemed him more then euer they did before. Being sent another time to Antipater to redeeme the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, said, I came not to dine and banquet, nor to take pleasure with thee, but to redeem my fellowes from the sorowes which they suffer with thee. And when Antipater heard the wisdom, and saw the constant minde of the man, he gently entertayning him, deliuered his prisoners. When Dionisius in his presence sayd to Plato, some body shall take from thee thy head, hee sayd, that hee shall not, except they take away thine first. He liued ho-
lily, and wrote exceeding many goodly works, and
died

died being fourescore and two yeeres olde. His good counsels shall be spoken of in their places.

Of Zeno Eloates. Cap. LIX.

Zeno Eloates, the son of Piretus, by adoption became Parmenides son: he was of body large and tall, and learned of his adopted father his Philosophie, wherein he became so excellent, that as Plato and Aristotle say, hee was the first deuiser of Logicke. He was a noble man both in gouerning the Common-weale, and also in teaching of Philosophie. There was in his time one called of some Nearchus, of others Diomedes, which vsurped the gouernement of the Country, and there according to his lusts, without respect eyther of Law or Justice, vsed all points of Tyranny. Wherefore Zeno with others conspiring to put him downe or drive him thence, were preuented of their purpose, and Zeno taken. And when the tyrant inquired of him what confederates and prouision of weapons they had, he, minding to make him affraid, confessed that all those whom the Tyrant trusted most, & tooke for his chiefest friends, were of counsell in his conspiracie. And when hee told him certaine things openly of some of them, hee fained that he would secretly shew him greater matters. And when the tyrant therfore went neere him, and boyled his head to him, he with his teeth caught him by the eare, or (as Demetrius saith) by the nose, and left not his hold till he tare it quite away. But when the Tyrant, the more incensed herewith, brought him to the rack, as saith Antisthenes, he would confesse nothing more then what he did at the first. Wherefore, as saith Hermippus,

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he was by the Tyrant put into a mortar of stone, and there pounded with a pestle to force him to betray his confederates.

And when he was therewith almost killed, he cryed out to the people, sic vpon you cowards, that yee can suffer a Tyrant, the destruction of your countrey, thus to deale with you, and though nothing else might moue you, mee thinkes this cruelty with I sustaine of him for my countries sake, and yours, were sufficient. And when hee had so said, because he would confesse nothing, hee bit off his owne tongue, and spat it out in the tormenters face, who therefore killed him, as Hermippus saith. But Anthistenes saith, that the people moued partly with his words, but more with his manhood and grieuous torments, fell immediately into a rage, and with stones killed the Tyrant. He despised all pompe and glozy, and for iustice and truth sake, suffered all kinde of torments. When men rayled at, and slandered him, he would bee angry, and when diuers Philosophers would therefore reprove him, he would make this answer: if I should not bee moued with reproaches, then should I neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

*In this first Booke of Philosophers I briefly declared,
The right order of their liues and godly conuersation:
Whose examples of vertue ought ioyfully to be embraced,
• And to be followed of all men without exception.
Their counsels are comfortable in euery condition,
And next diuine Scriptures there is nothing more true,
Then their godly doctrine, to leade men to vertue.*

THE

THE SECOND BOOKE.

Of Theologie Philosophicall. Cap. I.

Because the name of Philosophers, or Heathen, is a thing very odious to ignorant eares, who will not onely suspect, but also despise what soeuer the Heathen teach, taking them for Infidels and misse-believers, therefore I thought it good before I came to their Precepts, to shew their opinion concerning religion, that it may be knowne what they beleued of GOD, of themselves, and of his workes: all which they themselves call philosophy: for no doubt the common-weales wherem they dwelt, had sundry Religions, and those most vile and shamefull: some worshipping their owne deuices, as Idols and Images of men, beasts, diuels, and other things: Other some the Creatures themselves, as Spirits, Diuels, Sunne, Moone, Starres, Elements, Men, Serpents, Onions, and other like, and with fond and detestable Ceremonies, seruing them with drunkeuells, lechery, and sacrifice of all kindes of Cattle and Fowle; yea murdering children, men, and women, yea, euen thir owne selues to doe their Gods Homage. But the Philosophers of whom I treat, although for feare, obedience, and quiet sake they seemed to doe as the common people did, yet they knew by the search of Nature, that there was but one

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one God, and that all their religions were wicked and abhominable. And therfore some of them cryed out vpon them, and rather suffered death, then agreed to allow them, as for example, Socrates, whose life you haue before in Fol. 33. For as S. Paul saith the consideration of the Creatures which they saw, draue them to confesse there was a Creatour, who as by his wisdome and power he had ordained all things, so by his prouidence and goodnesse, ordered and preserved them. They perceiued also that there was in themselves a reason and minde, which attained to the knowledge of God, and had power to comprehend and command Spirits, which sith they be immortall, their soule must needes also be immortall, because it had power ouer immortall things. But although they knew God and themselves in this wise, yet ouercome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the lust and sensuality of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise and constant men, both knew God, and serued him with puritie of life, which is his true seruice: wherof what they thought, and what they taught is declared in this Booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read and duely considered, I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather be accepted, considering that they be both honest and naturall, and come from such men, whose heathen liues doe shew in vertuous perfections (I am
sorry

sorry to say it, but more sorry to see it, your honest
profession that now be or ought to be Christians.

Of God, of his Workes, of his Mercy,
and Iustice. Cap. II.

The order of all things that are visible in
this world, declareth that there must needs
be one principall cause and beginning, which we
call God, and also that the same order cannot be
without providence, and one perpetuall Gover-
nour.

Aristippus

That is God which lacketh beginning and en-
ding: which God, being made of none, hath by his
owne power created all things.

Hermes.

God is the beginning of all things.

He onely is to be knowne and taken for a God
which is not onely a creator, but also a comforter,
a preserver, a saviour, and a deliverer.

Plato.

There is a God that doth rule and governe all
things, who maintaineth the course of the Stars,
the changes of times, the alteration and order of
things, beholding both sea & land, & who playne-
ly seeth both the liues and doings of all men.

Cicero.

There is a living God, who onely knoweth,
who onely remembreth, who fore-seeth, governeth,
and moderateth all things, and hee it is that liueth
for euer.

Cicero.

There is no kinde of men so rude, or so dull, who
though they be ignorant what God we ought to
haue, yet that knoweth not there is a God.

This seemeth to be a most sure and principall
occasion why we should thinke there is a God,
because that there is no Nation so sauage and
bestiall, nor any man so barbarous and rude,

G

whom

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whom the opinion of God hath not truly touched.

He surely is utterly mad, who when hee looketh vp into heauen, doth not thereby know that there is a God: or thinketh those things to be done by chance which are made by so great power the order and alteration whereof no man is almost able by any Art to conceiue?

What can be so plaine and manifest, when we looke vp into Heauen, and behold the Sunne, the Moone, and the Starres shining with glory in heauen, as that there is some, God who ruleth & gouerneth them?

Let all men in this be truly perswaded, that God is the moderator & gouernor of all things, & that all things also be done by his onely power, and appoyntment, and that hee it is, who most cleerly beholdeth euery man, both what he doth, and what hee admitteth in himselfe, with what minde and godlinesse he doth loue and fauour religion, and that he hath also a regard both of godly and wicked men.

Plato.

God is without any body, inuisible, and also immortall: whose forme cannot be comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato.

God in power is in all things, and in euery part of the world, & by his prouidence all things are preserved, gouerned and moued. And he himselfe is of none other eyther moued or gouerned, but is the first comprehensible mouer.

God is the principall and chiefest God aboue all nature, whom all creatures honour and looke for.

The diuine nature & substance of God suffreth neyther

neither change nor end: for it is both immutable and infinite.

In God, or about God, can be no euill: therefore all euill is far from God: for all goodnesse proceedeth from him, and he is the onely fountaine and principall goodnesse. Plato.

God as he is almightie, so may hee worke in all things after his owne minde and will, except in Justice.

There is nothing that God cannot bring to passe, and that without labour and trauaile,

God is all goodnesse, all charitie, all loue.

The God immortall hath made all things communicable to men mortall, except immortallity, & therefore he is called immortall, because hee neuer dyeth, and wee also be called mortall and fayling, because we all take an end. Mar. Aur.

God the author of all goodnesse, hath created all good things.

God is carefull for all, as well small as great. Plato.

God is pitifull, for though hee giueth vs paine yet he keepeth the fault close. Mar. Aur.

In all thy troubles commit thy selfe onely and altogether vnto the most high and mighty God, and feare not men that threaten, nor trust men that speake fayre, but trust him that is mercifull, true of his promise, and able to make his word good.

To looke for no helpe of man bringeth the helpe of God to all them that seeme to be ouerthrowne in the eyes of the wicked.

Onely God forgiveth & pardoneth vs our sins. Peter.

God knoweth and seeth both the deedes and also the thoughts of all men, from whose knowledge nothing may be hid. Lumber.

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- Diogenes: **God presently beholdeth all things.**
God knoweth all men, hee loueth the iust, and
hateth them that worke wickednesse.
- Hermes. **No man may escape the iust iudgement of God.**
 Alex. Seu. **God is our onely Iudge: who being in heauen**
faileth not to punish all them that abuse his image.
- Photion. **As God findeth thee to be when he calleth thee,**
so doth he iudge thee.
- Mar. Aur. **God is so righteous that his fierce and cruell**
chastisements neuer fall vpon the earth, but by our
owne cruell wickednesse: and our secret sinnes in
such wise awaketh vs, that wee acknowledge to
haue but iust and due punishment.
- Hermes. **God will reward euery man according to his**
workes.
- Mar. Aur. **The iust God neuer appealeth his ire against**
vnjust men, except the requirers be vtterly inno-
cent and meeke: God is so iust, that he will not
giue iust things but by the hands of iust men.
- Diogenes. **If thou wouldest obtayne any thing of God, fra-**
me thy workes according to his will.
- Pythagor. **Desire nothing of God saue that which shall**
be rightfull, for hee will grant nothing vnjustly
asked.
- Socrates. **Be carefull in such things as appertaine vnto**
God.
- Anachar- **Though God exalt thee in this world, be not**
 sis. **proud, nor despise any man therefore, nor thinke**
not thy selfe better then another: but remember
that God by creation hath made all men alike.
- Ancisthen. **Forasmuch as all men, although they be great**
sinners, receiue daily great benefits of God, they
are therefore much the more bound to thanke him
for his grace, and most heartely to aske him for-
giuenesse for their sinnes and trespasses.

God

God greatly esteemeth vertuous people, though Socrates, in the world they be little set by.

All the world is the Temple of God.

A good man is the similitude of God.

When thou wilt fast, purge thy soule from filth, Hermes. and abstaine from sinne, for God is better pleased therewith, then with abstaining from meates.

Seauen things are to be noted concerning God:

The first is, let man neuer leaue Gods helpe for any mortall mans, lest that God depart from him in his greatest necessity. The second is, that it more auayleth to rest vpon the helpe of the immortall God that is in heauen, then vpon all the mortall men in the whole world. The third is, that men should be ware to displease God, for the ire of God doth much more damage then the enmity of all men. The fourth is, that God neuer forgetteth man at any time, except God be forgotten of him at thousand times. The fift is, that God doth suffer that one should be persecuted of another that is euill, if he haue first persecuted one that is good. The sixt is, if men will haue God fauourable vnto them in tyme of warre, they must serue him in tyme of peace. The seauenth is, that God is a pittifull God, not sending to any Realme any kind of extreame chastisement, except it be for some extreame offence committed in the same Realme. As God is full of mercy, so is he also a iust God. As well in aduersity as in prosperity, reioyce and thanke God.

Mar. Aur.

God supplyeth where our power lacketh.

Be mindefull of God, for the remembrance of him keepeth men from euill.

Photion.

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

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The summe of all.

God is a substance, euer durable,
Eterne, omnipotent, mercifull and iust:
Which guideth all things in order conueniable,
A God, in whom each man ought for to trust.
Who by prayer giueth gracet o mortifie our lust,
In whose feare and loue all that here shall endure,
Shall after this life of a better life be sure.

Of Man, and what he is. Cap. III.

Chilo.

There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with self-loue, that we flatter our selues in many things.

Agapetus.

Let vs learne first of all this commandement of God, Know thy selfe, & let vs follow it: for he that knoweth himself shall know God, & he that knowes God, shall be made like God. He shall be made like God, that is worthy gods fellowship: he is worthy of gods fellowship, that doth nothing unworthy of God, but thinketh on godly & heauenly matters, & speaketh that he thinketh, & doth that he speaketh.

Pithagor.

Thou shalt know thy selfe according to Gods commandement, if thou considerest what thou art, what thou wert, & what thou shalt be: by this last both the first are knowne, because the last is most euident. Thou knowest thy body shall putrifie and become earth, then was it earth before it was thy body, for looke wherein any thing ceaseth, thereof be sure it had the beginning. And seeing that neyther in, nor with the earth of thy body is any wisdom, discretion or knowledge left after thy death it is euident that those things (which while thou wert

wert aliue were in the) came not of the earth, for whatsoeuer cometh naturally of any thing, is so ioyned therewith, that it cannot be seuered. And therefore the growing and sensible mouing life that came of the earth, remaineth so with it, that by putrifaction plants and woymes doe engender thereof, which encrease, moue and feeble as thou didst, but wisdom, discretion, or knowledge they haue not: whereby thou mayest know thou hadst them from some other thing, and not of the earth or bodily mixture. If wisdom, discretion, or knowledge come not of the body, then seeing they be the best things in man, then must they come of a better thing. And better then the Elements (whereof man is made) is nothing sauing God, and the spirit and power proceeding from God. Then is thy reason or soule, (which I call knowledge, discretion and wisdom,) eyther of God or his spirit, and so of it selfe immortall and incorruptible.

Man is a creature made by God of two parts, of a soule euerlasting, immortall, of substance materiall, wherein is reason, wisdom, and knowledge: and of a body, fraile and corruptible, made of the foure Elements, whereof cometh life, lust and senses. Plato:

Because God made man to his owne likenesse and similitude, he therefore loueth him according to the common Proverbe: All things loue that which is like themselves. Plato.

Mankinde, whom God hath onely endued with the great gift of wit, vnderstanding & reason aboue all other creatures,, may not (most of all) sticke still or abide in this grosse appetite, to trauaile for nothing else, but for pleasures and profits of this fugitiue and vaine world, but insuing slowly Tullius.

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the heavenly guide of our nature, must be led to the desire of truth, honour and seemliness: where- with the more that we be decked, adorned, and beautified, the further off we shall be from the brutishnesse of beasts, and approach the neerer unto the nature diuine, which of it selfe is onely most excellent, and therefore most specially to be embraced.

Tullius.

As all things (whatsoeuer they be) that are bred vpon the earth, are all created & bred for the commodity and vse of man: so man for the commodity of man is begotten into the world, that they may, (as men among themselves should) be helpers one to another.

Aristotle.

Man is the paterne of frailty, the spoyle of time, the play of Fortune, the unage of inconstancy, the tryall of enuy and misery, and all the rest of him fleame and choller.

Herodot.

Miseries haue power vpon man, not man vpon miseries.

Democrit.

There is no stableness in ought that belongeth to man, but all things are guided with a disorderly course, men neuer can almost finde any good thing, seeke they it neuer so diligently, but euill things fall vpon them vnought for.

Socrates.

The chiefe cause of all euils that happen to man is man himselfe, for hee through his greedy lusts and desires troubleth both himselfe and all other creatures.

Hermes.

O man unkinde, more cruell then wilde beasts: all things hate thee, because thou destroyest all things: death watcheth ouer thee euery houre: if thou flyest into the earth, wolues and wild beasts will deuoure thee, if thou climest into the trees, Birds

Birds and wormes will assault thee: if thou take the water, the Crocadiles and Ewts will destroy thee, which beasts nature hath iustly ordained, to take vengeance vpon vnust men.

Men dwelling vpon the earth, glad of reason, Apuleius, able to talke, and hauing soules immortal, their members subiect vnto death, they are both of merrye and carefull minds, they haue brutish and vile bodics, not like in all conditions, but all like in errors: all of peeuish boldnesse, stife in hope, vaine in labour, brittle of fortune, euery one mortall, and yet euer continuing together their whole kind, by mutuall succession of their brood, changeable, their time euer flying away, long before they be wise, some dead, some forgotten, and in their liues are neuer sufficiently contented.

Man is vncertaine of any thing all his life, finding nothing that he may leane or trust vnto, hee wanders euer among doubtful chances, with vaine hope alwayes comforting his minde, for no man knoweth certainly what shal betide him, or where he shal leaue his carcasse. Thales,

Man is onely a breath and shadow, and all men are ignorant, and as fraile and vnconstant as the shadow of smoake. Eurip.

God hath so ordained for mankinde, that wee must liue in care: for among all things that liue and creepe vpon the earth, none is more miserable then man. Homer.

All beasts are happier and far wiser then man: for behold the Asse, of beasts no doubt most miserable. yethath he no harne through his owne fault saue what doth hap him by nature, but wee beside our naturall euils, procure our selues many other for wee be sorry for euery misfortune, angry for euery Menander

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euery euill word, if any strange thing happen wee are amazed, and afraid of euery shadow.

Bias.

Griefes, opinions, greed y desires, & lawes are euils of our owne procuring, not sent by nature,

Diogenes.

When in the begunning accompanied themselves together, and builded Townes to saue them from wild beasts: but now contrary, for their safegard they were glad to flye all company, and to liue in the wilderness, later abroad among wilde Tigers, then in any Towne among tame Officers.

Plato.

All men are by nature equal, made all by one workeman, of like mire, & (howsoeuer we decoiue our selues) as deepe vnto God is the poorest begger as the most pōpeous Prince liuing in the world

Herodo.

To them that be greatest in worldly wealth, the greatest mischiefes euer approach.

Seneca.

It may chance to each man, that chanceth to any.

Hermes.

My sonne, the ends and disposition of all things are in the hand of Almighty God, and he ordereth them as hee list, man hath no power ouer his life, but we liue like beasts, alwayes ignorant, doing and suffering that God hath appouinted, not withstanding wee comfort our selues still with good hope and confidence.

Plato.

There be in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coucting onely good things. Betweene these twaine, there is continuall strife in man, and when the opinion hath the mastery, it maketh a man sober, chaste, discrete, and quiet: but when desire getteth the vpper hand, it maketh him a lecher, a rioter, a surfeiter, a brauler, couctous, and vnquiet.

Socrates.

And be to him, which contemning the excellency of his owne nature, and the dignity that is in him serueth

serueth onely his bodily lusts, defiling his owne soule, through his vile desires & beastly delights.

Nature is a certaine strength and power put in= Augustin.
to things created by God, who giueth to each thing
that which belongeth vnto it.

The nature of a man (properly of it selfe) is, net= Amintas.
ther apt to keepe measure in displeasure, no: yet in
gladnesse and pleasure: for he is driuen by the vio=
lence of affection, sometime with pittie, & sometime
with fury, & his desire present doth gouerne him.

He ceaseth to be a man, & is indeede but a brute Zeno.
beast, that leaueth the rules of reason, and giueth
his mind onely to the fulfilling of his bodily lusts.

The summe of all,

*Man that consisteth of body and soule,
Is Gods good creature, specially made
To know his Maker, also to controule,
Such lusts in flesh as Elements perswade:
A beast, if that his life be beastly lead,
An earthly God, is void of hope and hate
He liues content, and knows his owne estate.*

Of the Soule, and gouernment thereof. Cap. I V.

THe most precious and excellent thing that
God hath created here on earth, is a man, & Hermes.
the richest thing to him is his soule and reason: by
which he keepeth iustice, and escheweth sinne.

The soule is an vncorruptible substance, apt to Solon.
receiue either ioy or paine, both here or else-where.

By the Justice of God the soule must needes be Plato.
immortall, and therefore no man ought to neglect
it, for though the body dye, yet the soule dyeth not.

The

The second Booke.

Socrates. the soules of the good shall liue in a better life,
but the euill in a worse.

Pithagor. When a reasonable soule forsaketh his diuine
nature, it becommeth beast-like and dyeth. For al-
though the substance of the soule be incorruptible,
yet lacking the vse of reason, it is imputed dead,
for it looseth the intellectuall life,

Plato. If death were the dissoluing both of body and
soule, then happy were the wicked, which being
rid of their body, should also be rid of their soule &
wickednesse: but forasmuch as it is euident that
the soule is immortall, there is left no comfort for
the wicked to trust in.

The soule when it dyeth carryeth nothing with
it, but her vertue and learning, and hath it selfe
none other helpe, wherfore all such as for the mul-
titude of their sinnes and mischieses are hopelesse,
and such as haue committed Sacriledge, slaugh-
ters, with such other like wickednesse, the iustice
of God and their owne deserts danne vnto euer-
lasting death, from which they shall neuer be deli-
uered. But such as haue liued more godly then
other, being by death deliuered from the prison of
the body, shall ascend vp into a purer life, and dwell
in heauen euerlastingly.

Leginon. The immortality of the soule excludeth all hope
from the wicked, and establissheth the good in their
goodnesse.

Socrates. The soule that followeth vertue shall see God.

Boëtius. The soule despiseth all worldly businesse which
being occupied about heaucnly matters, reioyceth
to be deliuered from these earthly bands.

Aristotle. The delights of the soule are to know the ma-
ker, to consider the workes of heauen, and to know
her owne estate and being.

A cleane soule delighteth not in vncleane things, Solon.

The night seemeth tedious vnto a man and darke, how much rather a soule destitute of the light of God, and darkened with sinne: The goodly beauty of the body pleaseeth the eyes, but how pretious a thinge is the beautie of the soule.

A deformed visage seemeth an vnpleasant thing, but how odious a thing is a minde spotted and defiled with vices: So onely shall the soule happily depart from the body at the last end, (as afore had shee hath diligently (through true knowledge) recorded and practised death: and also hath long tyme before, by the despising of things corporall, & by the contemplating and loue of things spirituall, bled her selfe to be (as it were in a certaine manner) absent from the body. Socrates.

The Soule knoweth all things: wherefore hee that knoweth his soule, knoweth all things: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to the euill much teaching auayleth not. Plotinus.

The well disposed Soule loueth to doe well, but the euill desireth to doe harme. Seneca.

The good Soule graffeth goodnesse, the fruit whereof is saluation; but the euill planteth vices, whose fruit is damnation. Boëtius.

The good soule is knowne in that it gladly receiueth truth, and the euill by the delight that it hath in lyes.

The Soules of the good be sorrowfull for the workes of the wicked.

A good soule hath neither too great ioy, nor too great sorrow, for it reioyceth in goodnesse, and it sorroweth in wickednesse: by the meane whereof, when Pithagor.

The second Booke.

when it beholdeth all things, and seeth the good
a bad so mingled together. It can neyther reioyce
greatly, nor be grieued with ouer-much sorrow.

Plato.

Soules be lost that delight in couetousnesse.

Who so desireth the life with the soule, ought
to mortifie it with the body, and giue it trouble in
this world.

Hermes.

It is better for the soules sake to suffer death,
then to loose the soule for the loue of this life.

Hermes.

While the soule is in company of good people,
it is in ioy: but when it is among the euill, it is
in sorrow and heauinesse.

Hee is in great danger that looketh not to his
Soule.

Sickenesse is the prison of the body, and sorrow
the prison of the soule.

Socrates.

A wise man ought to looke more carefully to
his soule then to his body.

It is better to haue a Soule garnished with
vertue and knowledge, then a body decked with
gorgeous apparell.

Wisdom, vertue, and vnderstanding, are the
garnishings of the soule.

Pithagor.

Order thy selfe so that thy soule may alwayes
be in good estate, what soeuer come of thy body.

Dispose the Soule to all good and necessary
things.

Plato.

Euill men by their bodily strength resist their
misfortunes: but good men, by vertue of the soule
suffer them patiently, which patience cometh
not by might of arme, by strength of hand, nor by
force of body, but by grace of the soule, by which
wee resist couetousnesse, and other worldly plea-
sures, hoping to be rewarded therfore with eter-
nall blisse,

Blessed

Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the soule.

Woe be to the sinfull soule that hath no power Plato.
to returne to her owne place, whose filthy workes of bodily pleasure doe hinder her from the blissefull state, & keepeth her downe from the presence of God.

No dead carrion so loathsomely stincketh in the Nose of an earthly man, as doth the abhominable and dead stinking soule of man in the presence of God.

The soule of man is dead, & hath lost both his life, his beauty, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soule of Man (thzough sin) be once dead, it is neuer againe reuiued, but by the onely meere grace and mercy of the most gracious and liuing God: whose vengeaunce (by his iustice) stil wayteth the destruction of wicked and wilfull sinners.

As the body is an instrument of the soule, so is Plutarch.
the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

Mans soule being decrept or taken of the portion of Diuinity called Mens, may be compared Tulius.
with none other thing (if a Man might lawfully speake it) but with God himselfe.

The minde of man is not a bayne, or idle substance of Man, but is a liuely substance, which endeauoureth it selfe iustly to set forth and expresse in word whatsoeuer it doth contayne in it selfe (by the meanes of the Spirit) which is, (as it were)

The second Booke.

were) the conduit whereby the word is brought forth, from the deepe secret parts of the minde.

Cateline. **W**e vse specially the rule of the soule, and seruice of the body: the one wee participate with God, and the other with beasts.

Socrates. **T**he Soule passeth out of this World more swiftly then any bird that flyeth..

Diogenes. **L**ooke how much the Soule is better then the body, so much more grievous are the diseases of the soule then the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may say that the soule liueth, and dieth: It liueth in the grace and fauor of God, and dyeth in the malice of the deuill.

The soules life is the light of vertue, and his death is the darkenesse of sinne,

The summe of all,

*Of all the good creatures of Gods creating,
Most pure and precious is the soule of man;
A perfect substance at no time abating,
Which with the body passion suffer can,
In vertue ioyous, in vice both woe and man:
Which after death shall receiue the reward
Of workes, which in life time it most did regard.*

Of mans life, how full of miseries and
wretchednesse it is. Cap. V.

Hermes.

Life is nothing else, but as it were a glue,
which in a man fastneth the soule and bo-
dy together, which proceedeth of the temperament
of the elements, whereof the body is made, which
if it be not violently melted before through our
owne

Of mans life, how full of misery it is. 49

of one distemperance, or loosed with the moisture of our owne merits, or sodainly consumed with the loue or hate of God, weareth away through age of the body, and so at length comes to nothing.

Life is a bridle and miserable fetter, which chaineth the pure and euerlasting soule, to the vile, unfull, and corruptible body. Plato.

Life is of his owne nature a grieuous thing, Menander most miserable, and full of innumerable cares.

Life is a perillous passage, for we be therein troubled with stormes & tempests, far more miserable then those that make ship wra-ck: for we laste as it were in the Sea, alwaies in doubt, hauing Fortune our liues gouernour, some hauing prosperous winde, other some contrary: but we arriue altogether at one haue, vnder the ground. Socrates.

Life, how may a man get from the without deaths, helpe? thy evils be infinite, and yet no man is able eyther to auoid, nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea and Land are pleasant, because they are by nature beautifull, all other things are doubtfull and grieuous. And if any good thing happen to any man, he feeleth also therewith tribulation and sorrow. Pithagora.

Consider that mans life is weak & fraile, full filled with many froward and troublesome busines in providing for it meate, sustenance, and things needefull to saue it from miserie. Democrit.

There is no kinde of life but may be exceedingly discommended, as hauing in it no notable, worthy or honourable thing: but all mingled with frailty, weakenesse, and many grieuances. What life then should a man leade? Abroad, (that is to say in offices,) are Crises & troublesome actions: Menander

The second Booke.

at home, cares : in the field , great labour : in the sea, feare : in wandering or iourning, if it be void of icopardy , yet it is painfull and tedious. Art thou married ? then canst thou not be without cares : wilt thou not marry ? then thy life is vaine and solitary.

Children bring sorrowes, but lack of them make the life vnpleasant. Youth is wild and foolish, age weake and feeble. Wherefore one of these two things is to be chosen, eyther neuer to be borne, or to die immediately after our birth.

Heraclit.

Alas, alas, what a sort of diuers euill chances, & how strangely they happen to vs in this life. One bewayleth the losse of his children, his wife, and goods: another weepeth for lacke of health, liberty, & necessary living. The work-man mayneth himselfe with his owne tooles, while he earnestly applyeth his busines: the idle man is pined with famine, bitten with dogs, imprisoned & whipped in euery good towne: the gainer breaketh his leg in dancing, his stoness in vaulting, his lungs in running, his armes, shoulders, or necke in wrestling. The adulterer consumeth himselfe with botches, and leprosie. The dicer is suddenly stabbed in with a dagger. The Student wrong continually with the Rheume or the Gout. Who is free from the strokes and murder of theeues, or from the wounds, rapine and slaughters of Souldiers, worse then theeues? besides that, iust and innocent men are oftentimes wrongfully punished, imprisoned, banished, and cruelly put to death: children are smothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beasts, poisoned with Spiders, & murdered, or plagued with infection of the Ayre, besides diuers sicknesses,
and

Of mans life, how full of misery it is. 50

and other casuall haps: as falling of houses, dearth, famine, thunderbolts, lightning, flouds, and many moe troublesome chances, which sodainly alight vpon all men indifferently.

Whosoever thinketh in this life to liue without labour and sorrow, is a foole: for God hath so appointed our state, that we by vertue of our soule should suffer and subdue all kinds of aduersities. Solon.

Little would we regard the true life of the soule which entreth after it is loosed from this life, if this life had any pleasure in it: notwithstanding the innumerable sorrowes and griefes that wee sustaine thereby, we are loth to be rid of it. Zeno.

How can life be of any great value when every Souldier will sell it for sixe pence? Life is like one dayes imprisonment: for the whole time of our life is but a day, vpon which the night of death commeth. Diogenes.

God hath purposely ordained the griefes, miseries, and sorrowes of this life to be so many and great, and the pleasures thereof so small and few, to make vs the more desirous of the heavenly life which is nothing but ioy and pleasure.

There is none either so great an Orator, or else so mighty an enchanter as life is, for it perswadeth vs the contrary of that which both wee see and feele. For notwithstanding that we know our owne frailtie, and that wee must needes die, yet what wrongs, what hatreds, what labours, and what greedy deuises, begin we daily and fresh, in hope or rather assurance of life, to finish and enioy the fruits of our enterprises? Plato.

The flowers of life, which are lusts and pleasures, are false shewes, shadowes, & vanities, and Seneca.

The second Booke.

the fruits thereof, labour, care sicknesse, and tediousnesse, the tree it selfe, corruption and faultie.

Theophr.

What a shame is it for men to complaine vpon God for the shortnes of their liues, when as they themselves as short as it is, doe through riot, malice, murders, cares, and warres, make it much shorter both in themselves and others.

The summe of all,

*Life which chaineth the body and soule in one,
Is fraile and vaine, more slipper then the slime,
Heates full of care, but quiet it bath none:
Ordained of God a prison for a time,
To plague and purge the body and soule from crime,
Which who so spendeth vertuously and well,
Shall after it in ioyes and glory dwell.*

Of the world, the pleasures, and dangers thereof.

Cap. VI.

Aristotle.

The world was created by the diuine prouidence of God.

Plato.

The goodnesse of God was cause of the worlds creation.

Hermes.

God created this world a place of pleasure and reward, wherefore such as suffer in it aduersity, shall in another world be recompenced with pleasure.

Seneca.

This world is a way full of sharpe thistles: wherefore euery man ought to beware how hee walketh for pricking of himselfe.

He is not wise, knowing he must depart from this world, that boasteth himselfe therein to make buildings,

This

This world is like a burning fire, whereof a little is good to warme a man, but if hee take too much, it will burne him altogether. Pithagor.

We may vse this world, but if we abuse it, we breake the loue that we haue to God.

He that loueth the world hath great trauaile, but he that hateth it hath great rest.

Print in thy mind, and execute with liuely diligence, the effect of this counsell following: where-

in is contained the life and death, the ioy and sorrow, as well in this present miserable world,

as also in the other euerlasting world to come,

Three things thou must diligently note, that is

to say: the soule, the body, and the substance of this

world. The first place of these three (by good rea-

son) hath the soule, seeing it is a thing immortall,

that is created and made after the figure & shape

of the almighty and euerlasting God. The next

and second roome hath the body, as the case and se-

pulchre of the soule, and neereſt ſeruant to the ſe-

crets of the ſpirit. The third roome and place oc-

cupieth the riches and goods of this world, as the

neceſſary inſtruments or tooles of the body, which

cannot want nor lacke ſuch needefull things. Let

then the eyes of thine inward minde firſt, chiefly,

and diligently behold the firſt and beſt thing

in thee, that is thy ſoule: next vnto that, haue

reſpect vnto thy body: and thirdly, conſider the

world.

Hee that happily (through grace of the liuing

God) keepeth theſe three in their degrees and due

order, ſhall ſurely content God, pleaſe himſelfe, &

ſatiſſie the world: firſt therefore, care for thy ſoule

as thy chiefeſt iewel and onely treaſure: care for

thy body, for thy ſoules ſake: care for the world for

Socrates.

Soule.

Body.

Goods of
this world.

The second Booke.

thy bodies sake. Take heede aboue all things that thou goest not backward, as hee doth that first careth to be a rich man: next to be a healthfull man: a thirdly, to be a good man: where he should doe cleane contrary: first, to study for goodnesse: next for health: and last for wealth.

We see by experience so great blindnesse among men that they in such wise care for riches, that very little they care for the health of the body, and nothing at all they minde the state of the soule.

He that loueth the world shall be sure either to displease God, or else to be enuied of mightier men then himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The world is so mallicious, that if we take not good heed to prepare against his wincches, it will ouerthrow vs, to our great losse and hurt.

Behold well this world, take warning in time, and marke how they fall that vse to clumbe.

Plato. Beware that for the variable and vaine delights of this wicked world, thou loose not the ioyfull and euerlasting felicitie.

Periander The man that is mindfull of this world, hath no consideration of the world to come, must needs be wicked in the sight of God, and a gracelesse man in the sight of men.

Socrates. The loue of this world stoppeth mens eares from hearing wisdom, and blindeth their eyes from seeing through it: also it causeth men to be enuied, and keepeth them from doing any good.

Mar. Aur. The world and the flesh doe nought else but fight against vs, and wee haue neede at all times to defend vs from them.

Of the World, and dangers thereof. 52

Man hath neuer perfect rest nor ioy in this Seneca.
world, nor possesseth alwayes his owne winning.

O world, thou hast so many countenances in Mar. Aur.
thy vanity, that thou leadeest all wandring in vn=
stabilenesse.

Trouble not thy selfe with worldly carefulnes, Socrates.
but relesmbe the Birds of the Ayre, which in the
morning seeke their foode but only for the day.

Fixe not thy minde vpon worldly pleasures, nor
trust to the world, for it deceiueth all that put their
trust therein.

He that seeketh the pleasures of this world, fol= Hermes.
loweth a shadow: which when he thinketh hee is
surest of, vanisheth, and is nothing.

This seemeth an unhappy and cruell destiny, Menander
which is giuen vnto this world of misery: that
those things which are most excellent and of grea=
test price in this world, are soonest with violence
taken away, as vntwoorthy for so euill a world.

The children of vanity do abide in the dungeon Mar. Aur.
of this world: which is founded vpon the sand.

He that delighteth in this world, must needs fall Aristotle.
into one of these two griefes, eyther to lacke that
which hee coueteth, or else to lose that which hee
hath gotten with great paine.

Hee that loueth this world is like one that en= Pichagor.
tereth into the sea, for if he escape the perils, men
will say hee is fortunate: but if hee perish, they
will say he is wilfully deceived.

Trust not the world, for it neuer payeth that
it promisseth.

He that trusteth to this world is deceived, and
he that is suspicious is in great sorow.

This world giueth to them that abide, an ex= Seneca
ample, by them that depart.

The second Booke.

Archelaus

He that peeldeth himselfe to the world, ought to dispose himselfe to threec things, which he cannot avoid. First to pouerty, for he shall neuer attaine to the riches that he desireth: secondly, to suffer great paine and trouble: thirdly, to businesse without expedition.

Solon.

This world hath euer a multitude that hono-
reth, worshippeth, and magnifieth nothing, besides
tedious and short life, and those things that per-
taineth to this life.

Euery mote choketh a worldly man, euery little
sound maketh a worldly man to tremble & shake.

He is to be called a worldly man that giueth all
his care to vse his wits in this world: that cree-
peth vpon such things as be seene, heard, felt, ta-
sted and smelt: that climbeth not in consideration
aboue the midst of this valley.

Hermes.

This world is the delight of an houre, and sor-
row for many daies: but in the other world is
great rest and long ioy.

Alex. Scu.

He that in this world hath a good name, and the
grace of God, ought not to aske any other thing.

The vanities of the world are an hinderance to
the soule. There is no new thing in this world.

Aristotle.

He that fixeth his minde wholly vpon the world
leeseth his soule: but hee that thinketh vpon his
soule hateth the world.

The summe of all.

*The world is a Region diners and variable,
Of God created in the beginning*

To containe his creatures of kindes innumerable,

Wherein each one should liue by his winnings

But many pleasures are cause of much sinning.

Wherefore all that gladly as waine doe them hate,

Shall after the world haue a permanent state.

THE

THE THIRD BOOKE.

Of Policie, and gouernment of
Common-weales.

Cap. I.

Of the necessity of Order.



Seeing the quietnesse, peace, and
bodily wealth (which by means
of mens vnruly lusts) cannot be
had nor maintained heere in this
world without politike order and
gouernment, (for order is the onely
preseruer of worldly quietnesse :)
seeing also all order standeth in ruling and
obeying, wee will in this Booke following, shew
whom the Philosophers doe allow for a ruler, and
what kind of ruler is best allowed of them : what
Policie and Lawes are best to be admitted : and
what ministration of obedience thereunto belon-
geth : that such as be in authoritie may hereby see
the Offices, and that all subjects may know their
duties, and performe the same, for the attaining of
the said peace, wealth, and quietnesse,

Of

The third Booke.

Of Kings, Rulers, and Gouvernours, and how they
should rule their Subiects.

Cap. II.

Aristotle. **K**ings, Rulers, and Gouvernours (in consideration of their high estate, authoritie, and calling, to the setting forth of vertue and true Obedience, and winning to themselves immortall praise,) should first learne to rule themselves, and then those that be in subiection to their high authority.

Plato. He is vnnicete to rule others that cannot rule himselfe.

Phil. Rex. None ought to rule, except he first haue learned to obey.

Mar. Aur. As the life of a Prince is but as a white fox all others to shooote at, and as a glasse wherein all the world doth looke: So wee see by experience, that wherewith a Prince is inclined, the people traouelling to follow the same, haue not the grace nor power to eschew the euill and follow the good.

Mar. Aur. It is a great offence and an immortall infamy to a Prince, that in stead of giuing his hand of good liuing to relieue others, he casteth backward his foote of euill example, whereby he ouerthroweth all others.

The vniuersall Schoole of all this world, is the person, the house, and Court of a Prince.

It behoueth a Prince, or Head-ruler, to be of such zealous and godly courage that hee alwayes shew himselfe to bee as a strong wall for the defence of the truth: and that hee suffer it not to be abused, nor once to fall vnder his hand,

Those

Those rulers liue exceedingly, that doe giue others licence to liue.

The greatest that a Prince is of power aboue others, the more ought he to be vertuous aboue all others.

The counsaylours and household seruants of the Prince, being well tryed, and by his owne examples brought in good order: also the head Officers, Judges, and all other that haue authoritie in the publike-weale, being well chosen and instructed by the example of the Princes court: it would be wonderfull to behold, with how little difficulty and how soone the residue of the weale publike would be brought unto a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in their superiours: also reioycing at the possibility and gentlenesse of so vertuous and noble a Prince, and semblably dreading his severity, thy shall (at the last) in such wise bring vertus in custome, whereby it will happen, that such vices as befoze seemed but little and were nothing regarded, shall become to all men, or at the least to the more part, most filthy and detestable.

Alex. Sew.

The Princes pallace is like a common fountaine or spring to his citie or countrey: whereby the people by the cleannesse thereof, be long preserued in honesty, or by the impurenesse thereof are with sundry vices corrupted. And untill the fountaine be purged, there can neuer be any sure hope of remedy.

A King ought to refraine the company of vicious persons, for the euill which they doe in his company is reputed his.

Plutarch.

If thou be a Gouvernour, or hast ouer other soueraignty,

The second Booke.

Soueraigntie, know thy selfe, that is, know that thou art verily man, compact of soule and body, and that all other men be equall vnto thee.

Know also, that euery man taketh with thee equall benefit of the spirit of life: no; hast thou any more of the dew of heauen, or the brightnesse of the Sun, then any other person. The dignitie or authority wherein thou differest from others, is as it were but a weighty and heauy cloake, freshly glittering in the eyes of them that be purblind, wherewith thou it is painful if thou weare it in his right fashion, and as it shall best become thee: and from thee it may be shortly taken of him that did put it on thee if thou vse it negligently, or that thou weare it not comely and as it becometh. Therefore, whiles thou wearest it, know thy selfe: know that the name of a Soueraigne or Ruler, without actuall gouernment, is but a shadow. Gouernment standeth not by word onely, but principally by act and example. By example of gouernours men do rise or fall into vertue or vice.

Aristotle.

Rulers more grieuously doe sinne by example, then by their Act: and the more they haue vnder their gouernance, the greater account haue they to render, that in their owne precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authority, and calling (and their right order of life, due vnto the same, (here is the munde of Claudianus (a noble Poet, of famous memory) set forth, by the right worthy and worshipfull Sir Thomas Eliot, Knight: in his booke called, The Gouernour.

Thes

The verses following.

THough thy power stretch both farre and large,
Through Inde the rich, set at the worlds end: Claudio.
And Medes with Arabia be both vnder thy charge,
And also Seres, that silke to vs doth send,
If feare thee trouble, and small things thee offend,
Corrupt desire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.

Thou shalt be deemed then worthy for to raigne,
When of thy selfe thou winnest the masterie,
Euill custome bringeth vertue in disdaine.
Licence superfluous perswadeth much folly,
In too much pleasure set not felicitie:
If lust or anger doth thy minde assaile,
Subdue occasion, and thou shalt soone preuaile.

What thou mayest doe, delight not for to know,
But rather what thing will become thee best,
Embrace thou vertue and keepe thy courage low,
And thinke that alway measure is a feast,
Loue well thy people, care also for the least,
And when thou studiest for thy commoditie,
Make them all partners of thy felicitie.

Be not much moued with singular appetite,
Except it profit vnto thy subiects all,
At thine example the people will delight,
Be it vice or vertue, with thee they rise and fall,
No lawes auaile, men turne as doth a ball,
For where the ruler in liuing is not stable,
Both Law and Counsell is turn'd into a fable:

Those that haue any authoritie and gouernment
committed to them, ought to know the bounds of
their estate and calling, their office and dutie,
being

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being themselves but men mortall among men; and instructours and leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industry, with vertuous example due to them that be subiect to their authority.

Alex. Scu.

Authority ought to be giuen to such as careth least for it: and kept from them which presse fastest towards it: for hee that desireth it would haue it for his onely commoditie: hee that looketh not for it, considereth that he is chosen for others necessitie. Therefore how diuers their ministration is, it euer appeareth whereas both happeneth?

Socrates.

A King ought not to trust him that is couetous, which setteth his minde to get riches: nor him that is a flatterer; nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Aristotle.

It is better for a Realme, Countrey, or Citie to be gouerned by the vertue of a good man, then by a good law.

Plato.

Except wise men be made gouernours, or gouernours be made wise men, mankind shall neuer haue quiet rest, nor vertue be able to defend her selfe.

Happy is that Citie or Countrey, that hath wise men to gouerne it.

Aristotle.

Men ought not to be chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings and fooles for their wealth, are rather chosen to rule and gouerne in the common-wealth, then the vertuous, wise, and learned men, it must needes follow, that in stead of fame and honourable report, that should
worthily

worthily redound to the godly and wise Electors, graue and ancient Fathers of the city or country, for their dutifull, carefull, and fatherly choyse, tending the State of the common-wealth, and the honour of their Prince, vnder whom they haue authority to rule and choose rightly: (For who louing dearely their Prince, whom they know to be wise and vertuous, will choose to rule vnder him a foolish man, hurtfull and vicious?) Shame shall then be spoken of them, the buckled blowes of maiestie shall be bent against them, the vertuous and wise shall eschew them worthy credit is not to be giuen vnto them, an horrible crime is committed by them: for the Prince and the people are abused by them, the fierce fury of God hangeth ouer them, and the Prince by Gods iustice ought sharply to punish them: for they are not as they ought to be, faithfull fathers, friends, and fauourers to their country: but step-fathers, very aduersaries, wicked conspirators, and traitors to their Prince and Country.

Chilon?

Most miserable is the State of that country and common-wealth, where rich men that be fooles are moze commonly chosen, then rich wise men, or poore men enriched with wisdom, to gouerne in the Common-wealth.

Protagen.

Reason and godlines deny not, but that it were better that the goods of wicked worldlings or rich foolish men should beare (by true hands, or else by the common treasure) the charges of the poore and vertuous Gouernor (by whom great goodnesse and much honour shall be encreased) rather then the vicious and rich faulty fondling should rule, by whom Common-wealths are destroyed, or at the least hindered and defamed.

Legmon.

For

The second Booke.

For as the wise man hath his wisdom byphor-
deth the state, and purchaseth wealth, fame, and
honour to the City: so the foolish or vngodly man
ouerthroweth the state, bringeth losse, shame and
dishonour to the City. And if custome (viciously)
be the ground of euill choyce to gouerne among a
few affectionate, fond, or corrupted persons, that
are wealthy, not respecting duely (as they ought)
the straight office and dutie of a gouernour: the
high state himselfe of most Princely Maiestie
ought speedily to redresse that foule enormitie,
whereby due obedience is neglected, Godly lawes
infringed, iustice not executed, sinne not duely
punished, his owne honoz impaired, his people
with penury impouerished, and the roote is daily
nourished, whereby is increased heapes of Gods
fury for the plaguing most bitterly both of Prince
and Country.

The mis-doings of the Prince are a scourge to
the Commons.

What greater ground of disglory? What
greater occasion of dishonour? What greater and
more huge heapes of mischiefes and inconueni-
ences can be attempted and raised by against the
Maiesty of God, or against the Prince, and the
people of God, (in godly common-wealths) then
by putting baue, wicked, and rich worldlings, or
only a rich foolish ideot in the Boome of Maiesty,
and godly authority, whereas hee himselfe should
of all others be most straightly bridled and re-
strained from his wicked attempts and foolish-
nesse?

Iustinian
Imperat.

It is required in a godly ruler or Magistrate,
to be in his calling wise, learned in Gods Law,
and in life and conuersation byright and pure.

An vnworthy person to be exalted in dignitie Mar. Aur:
is great wickednesse.

Three things are to be pittied, and the fourth Hermes.
not to be suffered: a good man in the hands of a
shrew: a wise man vnder the gouernance of a foole:
a liberall man in subiection to a caitife: and a foole
set in authorite.

Where good order and gouernance faileth, o= Alex. Seu:
bedience decayeth, boldnesse encrease, deceit
scapeth, iniurie preuaileth, auarice corrupteth,
and the estate of a weale-publike soone after pe-
risheth.

Those men that should rule and haue authoritie
ouer others, ought to be such persons as neuer were
infamed with any notable vice, and whose liues be
inculpable, and therewith sufficiently furnished
with wisdom and grauitie, void also of all priuate
affection, feare, auarice and flatterie: who like
Chirurgians shall not forbear with corrosiues
and medicines to drake out the festered & stinking
cores of old marmoles, and inueterate sores of
the weale publike, engendred by the long custome
in vice.

It becommeth a king to take good heed to his Plutarch:
counsaillors, to finde who follow their lusts, and
who intend the common-weale, that hee may then
know whom for to trust.

Glorious is that common-wealth, and fortu-
nate is that Prince, that is Lord of yong men to
trauaile, and ancient persons to counsell.

Unhappy is that Prince that esteemeth himselfe Mar. Aur:
happy to haue his coffers full of treasure, and his
Counsaile full of men of cursed and euill life.

All that haue authoritie should temper it with
wisdom and purenesse of liuing.

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If a King be mercifull his estate shall prosper, and his wisdom shall helpe him in his neede: if he be iust, his subiects shall reioice in him, and his raigne shall prosper, and his estate continue.

Hermes. The strength of a King is the friendship and loue of his people.

Mar. Aur. When a Prince is greatly beloued of his comminalltie, and is vertuous of his person, then euery man saith, (if he haue not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though hee be not happy in his intent, yet at the least he sheweth his wisdom in the meane season.

And though fortune denieth him at one houre, yet at another time shee agreeth to his wisdom. And contrariwise, an vnwise Prince, and hated of his people, by euill Fortune runneth into great perill.

The Prince is in great perill, and the common wealth is in euill aduenture, where many intentions be among the Gouvernours.

Aristotle. It is a great happinesse to the people, to haue a righteous Prince, and it is a great corruption vnto them to haue a corrupt and vicious Ruler.

Plutarch. A King ought to be of a good courage, to be courteous, free and libe: all: to refraine his wrath where he ought, and to shew it where it most needeth: to keepe himselfe from couetousnesse: to execute true iustice, and to follow the vertuous examples of his good Predecessors. And if it chance that the strength of his body faile, yet ought he to keepe the strength of his courage.

Mar. Aur. Princes liue more surely with the gathering to them men of good liuing and conuersation, then with treasures of money stuffed in their chests.

The

The most secret counsaile of a King, is his owne Affaron.
conscience, & his good deeds are his best treasure.

A King most surely gouerneth his Realme, if
hee raigne ouer his people as a ffather doth ouer
his children.

A man shall not well gouerne a City or Countrey, and set in good order manners of the people,
except hee bee well and sufficiently furnished with
eloquence, wherewith onely he may perswade ef-
fectually, stirre, incline and leade where he listeth
the minds of the grosse multitude.

Whosoever prouideth but for part of the people, and is vnmindfull of the rest, they bring in se-
dition and discorde, a thing most hurtfull to the
Common-wealth, whereby it commeth to passe,
that some do seeme flatteringly to fawne vpon the
people, some affectionate to the Nobility, but very
few to please and content the whole.

Gouernours of the weale publike must obserue
these two precepts: the one is, that they so main-
taine the profit of the Commons, that whatsoeuer
in their calling they doe, they must refer it there-
unto: wayes forgetting their owne commoditie:
the other is, that they bee (in any wise) carefull
ouer the whole body of the Common-weale: lest
while they vphold some one part alone, they leaue
all the rest miserably destitute.

Modesty is a vertue most necessary for all Ru-
lers and Magistrates: whereby in the handling of
all matters, they yeeld nothing to affections: but
doe follow most aptly that same, which seemeth
to be comely, vpright, and allowable. And it is al-
so a meane to restraine them, that in following the
rigoꝝ of the Law, they do not ouer-much pinch or
impouerish their poore subiects.

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Tullius.

A prudent, graue and vpright Governour of the Common-wealth, without respect of persons, or part-taking, will rather giue himselfe wholly to the profit and commoditie of the same, then to hunt for riches, or the encrease of honour: for hee wil very gladly and vprightly seeke to defend the whole state, and to make prouision (as wee may) for all men indifferently.

Alex. Sex.

He that would be a Ruler or Governour should first learne to bee a subiect: for truly a proud and couetous subiect, shall neuer be a gentle and temperate Governour.

Next vnto God, who is so great a father, as he who is the father of a whole country: that is, father of them that be fathers, their Children, and whole families: how much then ought the care of him to exceed the cares of all others: the charitie of him, the loue of all others: the wisdom of him, the prudence of all others;

Democrit.

Rule and authority in a good man doth publish his vertue, which before lay hid: in an euill man, it ministreth boldnes and licence to do euill, which by dread was before couered.

Alex. Seuerus.

He that exerciseth his office ducly, vprightly and circumspectly in the Common-weale, at the end, when he shall depart and leaue his office, the publike weale shall be bound to pray for him, & to render vnto him most due and hearty thanks.

The office of kings is to heare the complaints and causes of all persons without exception.

Phil. Rex.

So great is the person and dignity of a king, that in vsing his power & authority as he ought, he representeth among men here vpon the Earth the glorious state and high Maiesty of God in Heauen,

Under

Under the King are both free and bondmen, and they be both subiect to his power, and are all vnder him: and he is a certaine creature that is not vnder man, but onely vnder God.

The King hath no Peere or equall in his Kingdome: he hath no equall, for then he should lose his dignitie and authority of commanding, since that an equall hath no rule nor commandement ouer his equall.

The King himselfe ought not to be vnder man, but vnder God & the Law, because the Law maketh a King. Let the King therefore attribute that vnto the Law, that the law attributeth vnto him, that is, dominion and power: for he is not a King, in whom will, and not the Law, doth rule; and therefore he ought to be vnder the Law, seeing he is the Vicegerent of God here vpon the Earth.

Who so cometh to the office of a King, armed aforehand, with the Precepts of Philosophy cannot lightly swerue from the right trade and pathway of vertue.

The chiefe act of a King is to reiect no person, but to make all persons profitable to the Common-weale.

Wise Princes may make very profitable instruments, as well of the euill persons as of the good.

A Kings good word is better then a great gift of another man.

Kings must loue honest persons, and punish the dishonest.

Nothing can be to a Prince more royall, then if he make the State of the Realme better then it was before it came into his hands.

Malicious and euill men make Princes poore,

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and one perfect good man sufficeth to make an whole Realme rich.

A Prince that is godly and vertuous, is the glory of his Fathers age.

Zeno. A good Prince differeth nothing from a good Father.

Protagoras. An euill disposed King is like corrupted carren that maketh the earth to stinke round about it: & the King that is good and vertuous, is like the faire and sweet running Riuer, that is commodious and comfortable to euery creature,

Pithagor. Subiects are to their King as the winde is to the fire, for the stronger that the winde is, the greater is the fire.

Plato. As a small spot or freckle in the face, is a greater blemish then a scarre or knot in the body: so a small fault in a Prince seemeth worse then a greater in a priuate person.

As a shepheard among his sheepe so ought a King to be among his subiects.

Hermes. Like as a small disease, except it be looked to in time and remedied, may bee the destruction of the whole body: so if Rulers bee negligent, and looke not to small things whereupon greater doe depend, and see them reformed in due time, they shall suffer the Common weale to decay, and not be able to reforme when they gladly would.

Socrates. Like as the rule ought to bee straight and iust, by which other rulers ought to bee tried, so ought a Gouvernour who should gouerne others, to bee good, vertuous, honest and iust himselfe.

Like as the Sun is all one both to poore and rich: so ought a Prince not to haue respect to the person, but to the matter.

Plato. Euen as a good gardiner is very diligent about his

his Garden, watering the good and profitable hearbs, and rooting out the vnprofitable weedes: so should a King attend to his common-weale cherishing his good and true subiects, and punishing such as are false and vnprofitable.

Ye kings, remember first your King the Gouer-
nour of all: and as you would be honoured of your
Subiects so honour you him. Use no familiaritie
with any vicious persons. Trust none with your
secrets before you haue proued them. Sleepe no
more then shal suffice the sustentation of your bo-
dies. Loue righteousness and truth. Embrace wise-
dom. Feed measurably. Use no excelsse in apparell.

Hermes.

Remember that good gouernance is in vertue,
and not in beautie and costly apparel. Reward your
trustie friends. Fauour your communitie, consi-
dering that by it your Realmes are maintained.
Loue learned men, that the ignorant may thereby
be encouraged to learning. Defend the true and
iust, and punish the euill doers, that others admo-
nished thereby may shie the like vices. Cut off
thieues hands. Hang vp the cues end robbers, that
the high wayes may be sure. Burne the Sodomi-
tes. Stone the adulterers. Beware of lyars and
flatterers, and punish them. Suffer not swearers
to escape vnpunished. Visitt your prisons, and de-
liuer the vnguiltie persons: punish immediatly
such as haue deserued it.

Follow not your owne wils, but be ruled by
counsaile: so shall you giue your selues rest, and la-
bour vnto others. Be not too suspicious: for that
shall both disquiet your selues, and also cause men
to draw from you.

The authority of Princes and gouernors which
properly depend vpon the authoritie of God, is

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truely to be called Temporarie, that is, but for a time, because of the alteration and weakenesse of worldly matters, and the ordering of them: when that hee which is this day greatly aduanced for his authoritie, is sodainly the next day overthrowne, and appeareth to be nothing at all,

The summe of all.

*A King which in earth is euen the same
That God is in heauen, of Kings King eterne,
Should first feare God, and busily frame
Himselfe to rule, and then his Realme gouerne
By law, by loue, by iustice, and by right:
Chershing the good, and punishing the stubborne,
The lengthening of his raigne, doubling of his might.*

Of Counsell and Councillors. Cap. III.

Counsell is an holy thing.

Aristotle.
Plato.
Socrates.

Counsell is the aduise particularly giuen by euery man, for that purpose assembled.

Counsell is the key of certaintie.

There cannot be in man a more diuine thing, then to aske counsel how he should order himselfe.

Soc.

It is to be diligently noted, that euery counsell is to be approued by three things principally: that is, that it be righteous, that it be good, and that it stand with honestie. That which is righteous is brought in by reason: for nothing is right that is not ordered by reason. Goodnesse commeth of vertue: of vertue & reason proceedeth honestie, wherefore counsell being compact of these three, may be named a perfect Captaine, a trusty companion, a plaine and unfained friend,

The

The reward for diuers seruices a man may make, but the reward for good Counsell God had need to doe it. Mar. Aur.

The greatest reward that one friend may doe to another, is in great and waighly matters to succour him with good counsell.

He that giueth good counsell to another, beginneth to profit himselfe. Isocrates.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but hee may giue good counsell though there be no need, and there is none so wise, that will refuse counsell in time of necessitie.

When thou dost amisse take better counsell. Titus. Liu.

Many things bee impeached or let by nature: which by counsell be shortly atchieued.

Without counsell see thou do nothing, and then after thy deed thou shall neuer repent the.

Follow rather dangerous honesty, then secure vtility: albeit that indeed vtility can hardly bee discerned from honesty. Seguvins.

Be not ashamed to take counsell in small matters euery houre. Legmon.

The end of all doctrine & study is good counsell.

When counsell is taken of diuers, then if any fault bee, it shall bee diuided amongst them all. Mar. Aur.

Though the determination might bee done by a few, yet take counsell of many: for one will shew thee all the inconueniences, another the perils, another the damages, another the profit, and another the remedy. And set thine eyes as well vpon the inconueniences that they say, as vpon the remedy that they offer.

The

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Mar. Aur.

The Counseller that hath his minde overcome with ire, and his heart occupied with enuie, and his wordes outrageous to a good man: it is reason that he loose the fauour of God, his priuitie with his Prince, and his credence with the people: for hee presumeth to offend God with his euill intention to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

Mar. Aur.

That publike weale is in better state where the Prince is boide of grace, then where the Kings counsailors and companions be euill and wicked.

Protogeus

It is not conuenient that he which is called to the high estate of a Counsaier should spend all the night in sleepe, or whole day in pastime.

Aug. Cæs.

Hee is to be called a good counsellor, which while he consulteth in doubtfull matters, is void of all hate, friendship, displeasure, or pittie.

Wrath and hastinesse be very euill counsailors.

Alex. Scu.

Those counsailours seeme to be vertuous, wise, and honourable, which can content themselves and reioyce, that they haue so wise and vertuous a Prince that preferreth the weale of his people before any priuate affection or singular appetite.

Where there is a great number of counsailours, they all being heard, needs must the counsell be the more perfect.

Tullius.

In things most prosperous, the counsell of friends must be vsed.

Protogeus

He that giueth counsell, and praiseth himselfe, would faine be called a wise man.

Isocrates.

If thou wouldest know a mans counsel in any matter and wouldest not haue him to know thine intent, talke as the matter were another mans, so shalt thou know his iudgement therein, & be neuer the wiser of that thou intendest.

Take

7 Take no counsell of him that hath his heart all set vpon the world, for his aduice shall bee after his pleasure. Seneca.

When thou wilt take counsell in any matter, marke well thy Councillors how they order their owne businesse: for if they be euill Councillors towards themselves, they will be worse Councillors towards other men.

Their counsailes must needs bee alwayes full of perturbations, which are onely embracers of their owne aduice. Cobarus.

Good counsell is the beginning and ending of euery good worke. Zeneph.

Consult & determine all things with thy friend, but first with thy selfe. Seneca.

Giue blamelesse counsell, and comfort thy friends.

He is discreet that keepeth his owne Counsell. And he is vnwise that discouereth it.

Make not an angry man, nor a drunkard of thy counsell, nor any that is in subiection to a woman, for it is not possible they should keepe thy secrets. Socrates.

He that keepeth secret that which hee is required doth well, but hee that keepeth secret that which he is not required, is to be trusted. Aristotle.

He which shall giue counsell, specially, to the making of lawes, ought to consider foure things: that his counsell bee honest, that it bee necessary, profitable, and possible. Alex. Scu.

A wise man ought to take counsell, for feare of mixing his will with his wit. Socrates.

They that consult for part of the people, and neglect the residue, doe bring into the City or Country a thing most pernicious, that is to say, Sedition and Discord. Tullius.

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Alex. Scu.

Ambition and flattery are vtterly to be abhorred in a Counsellor.

Homer.

Like as Calchas (as Homer writeth) knew by diuination things present, things to come, and things that were passed: So Counsellours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance: also resolving long and oftentimes in their mindes, things that bee passed, and conferring them to the matters that bee in experience studiously doe seeke out the reason & manner, how that which is by them approued may be brought to effect: and such mens reasons would be thoroughly heard, and at length. For the wiser that a man is, in tarrying, his wisdom increaseth, his reason is more liuely, and quicke sentences aboundeth. And to the more part of men, when they bee chased in reasoning, arguments, solutions, examples, similitudes, and expediments, doe resort and (as it were) flow vnto their remembrance.

Hermes.

As a Physician cannot cure his patient except he knoweth first the truth of his disease: euen so may a man giue no good counsell, except he know thorowly the effect of the matter.

The summe of all.

*Counsell is a thing so needfull and holy;
That without it no worke may prosper well,
Wherefore it behoueth him that hateth folly,
Nought to begin, without he take counsell.
Which who so useth shall neuer him repent,
Of time, of trauell, that he therein hath spent.*

Of

Of Honour, Glorie, Nobilitie, and
Worship. Cap. IIII.

First, and aboue all things, let men consider that from God onely proceedeth all honour, glory, nobility, and worship, and that noble progenie, succession, nor election, to be of such force, that by them any estate or dignitie may bee so established, that God being stirred to vengeance, shall not shortly resume it, and perchance translate it, where it shall like him.

All things liuing both in Heauen and Earth, Solon. oweth vnto God due worship and Obedience. There be two most speciall and weighty causes why God ought to be honoured and worshipped, the one is, because he ought of duty to be worshipped: and the other, because it is for our commoditie, yea rather for our necessity.

To worship God, and to serue him truely, is, to gratifie him, or to be thankfull vnto him. And no man can rightly gratifie him, but by doing that which pleaseth him. Wherefore all kinde of worship which is rather grounded vpon the will of man, then vpon the will of God, it is to bee vtterly refused in his sight: and imputed as baine before him, ingratefull, hurtfull, and void.

Who will say that he serueth well which serueth not according to his masters will, but as he lusteth himselfe, doth not the very instinct of Nature it selfe, the reason also of seruice, the subiection of Seruants, and the common opinion of all men shew, that as the bodily Master ought to be reuerently serued and obeyed, much rather the
high

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high and puissant God that ruleth ouer all.

Socrates.

God ought to bee worshipped and serued as hee himselve commandeth to bee worshipped and serued.

They are to bee counted but foolish, that doe esteeme the Seruice of God to consist in those things which be rather instituted by the deuice of man, then of God himselve. Let therefore the wise and godly consider well with themselues, whether the seruice and worship they doe vnto God, (as a worke of holinesse and duty) be worthy his will & acceptation, & whereby the conscience of a faithfull man may bee quieted and assuredly well persuaded of the onely good will of God.

August.

The sincere and vncorruptible seruice of God is done but in a few. He cannot be a true seruer of God, which serueth him not in the spirit of his minde, and in truth, but fantastically, and in hypocrisie, as a beastly Slaue and a counterfeiter of Gods seruice.

True worship of God (which is done in spirit and in truth) requireth not any outward or worldly beauty, but rather a spirituall beauty and comeliness.

Plato:

Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped.

Mar. Aur.

That thing is honourable and good, which cometh of good kind. Hee is to bee honoured among them that be honoured, that fortune abateth without fault: and hee is to bee ashamed among them that be ashamed, that Fortune inhauncheth without merit.

The worthy honour resteth not in the dignities that wee haue, but in the good workes whereby we merit.

Honour ouer great, wherein is statclinesse and too much pride, be euen like great and corporate bodies, sodainly thzowen downe. **Plurarch,**

Honour, glory and renoune are to many persons more sweet then life. **Phil. Rex.**

The necrest way to attaine glory, is, for a man to endeauour himselfe to be such a one indeed as he would be counted to be. **Socrates.**

True glory taketh deepe roote and spreadeth a= broad, but all counterfait things doe wither as litle flouers: neither can there any forged thing be durable. **Tulius.**

He that to his noble lignage addeth vertue and good conditions, is highly to be praised.

Humilitie is the sister of Nobilitie.

He is worthy to be honoured that willet good to euery man: and he much unworthy honoz, that seeketh his owne wealth and oppresseth others.

Honours, riches, pleasures, and others of the same kinde (which seeme profitable) are neuer to be preferred before friendship. **Tulius.**

Nobilitie is not onely in dignitie and auncient lignage, nor great reuenues, lands, or possessions: but in wisdom, knowledge and vertue, which in man is very nobilitie, and that nobilitie bringeth man to dignitie.

Honour ought to be giuen to vertue, and not to riches. **Anacharsis.**

All men haue care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honoz, because of his noble progenitors, and not to deserue it by his owne vertue. **Chrisost.**

They that be perfectly wise despise worldly honour.

where

The third Booke.

Plato.

Where riches are honoured, good men are despised.

Hee that honoureth rich men despiseth wisdom.

An asswager of wrong ought greatly to be honoured.

Mar. Aur.

Hee is worthy to be honoured that deserueth honour.

Pellon.

They are to be counted chiefly honourable, that in their high estate and calling, first seeke the honour and glory of God, by whom they are called to honour: secondly, the honour of their Prince, vnder whom they haue authoritie to rule: and thirdly, for the comfortable state of their Country and common-wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and praise-worthy, for a man of honour, to ioyne to his high office and calling, the vertue of affabilitie, lowliness, tender compassion and pittie, for thereby he draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde, which honour no King can giue thee, nor no flattering nor money can purchase thee. This honour hath in it nothing fained, nothing painted, nor nothing hid. Of this honour there is no successor, no accuser, nor defiler. This honour is not varied nor it esteemeth not the fauour nor dis-fauour of Princes.

Diogenes:

Vaine pleasure lightly perisheth, but true honour is immortall.

Socrates.

Glory, Honour, Nobilitie, and Riches, are to cloake maliciousnesse.

Mar. Aur.

The glory of one, among great men, maketh strife

Strife, suspicion among them that be equall, and enuy among them that be meane.

Neuer commit thine honour to the mishaps of Fortune, nor neuer offer thy selfe to perill with hope of remedie. For suspicious Fortune keepeth alwayes her gates wide open to perill. All her walles be high, and her wickets narrow to finde any remedie.

Noble men, and such as are rich and wealthy in this world, are to be compared to a merchants Compters, that is to day worth thousands, and to morrow not worth two-pence halfe-penny.

The glozy of the ancessors, is a goodly treasure to their children.

Immortall honor is better then transitorie riches.

Above and before all things worship God.

The worship of God consisteth not in words but in deedes.

It is a right honourable and blessed thing to serue God and sanctifie his Name. Pithagor.

Worship good men, so shalt thou haue the peoples fauour.

Nobilitie is not after the bulgar opinion of men, but it is only the praise and surname of vertue.

The sufferance of Noble men to be spoken vnto, is not onely to them an incomparable suertie, but also a confounder of repentance (an enemy to prudence) whereof is engendred this word, Had I wist: which hath beene euer of all wise men reproued.

The perfect and most principall glozy consisteth in these three things: If the multitude loueth vs, if also as it were meruailing at vs they thinke vs worthy to haue honour giuen vnto vs, Tullius.

The third Booke.

The summe of all.

The honor and glory that worldlings desire,
Surmounting others in riches and dignitie
Cannat long flourish, but they with small hire
Shall end their dayes in wofull miserie.
But vertue sustaineth no such calamitie,
Therefore or euer thou desire honour,
Call for grace to be thy governour.

Of Law and Lawyers. Cap. V.

Iustinian.

The Law (as Iustinian saith lib. 1. Pandect) is
a facultie or science of the thing that is good
or right.

Celsus.

Celsus defineth that the law is a rule to dwell
by: which ought to be known, and kept of all men.

Cicero de lege, sayth, that the law is a certaine
rule proceeding from the minde of God, perswade-
ing right and forbidding wrong.

Alex. Seu.

Lawes be nothing else then rules of Justice,
whereby is commanded what should be done, and
what ought not to be done, where a weale-publike
should prosper.

Hermes.

Law is the finder and tryer out of truth.

Aristotle.

The law of the Spirit is to be understood by
faith or the law of faith by which a man is deli-
uered from the second death, wherein sinne is con-
demned and wherunto life may be ascribed, be-
cause that in remitting of sinne, it deliuereth from
death, and giueth life.

The grace and law of the Spirit, furnished with
the strength of God, doth iustifie the wicked, re-
concelleth the damned, and giueth life to the dead.

Nature

Nature is the fountayne, wherof the Law Tullius. springeth; and it is according to nature, no man to doe that whereby he should make (as it were) a prey of another mans ignorance.

Such lawes by men are sometimes made, which rightly may be called the lawes of God. As when a Law being made by man, taketh his principall ground vpon the law of God, and is made for the declaration or confirmation of mans true faith: and to remove from the Godly all wicked opinions and heresies, or such light Lawes, Canons, or other lewd Ordinances, reared by in darknesse and ignorance by vngodly men, or by the common people vnlearned in the Law of God, to the hinderance of the said faith, or stopping the way to vertue, & that letteth the proceedings or speedy prospering of rightfull and holy Lawes. And to such godly purposes they are rather called the Lawes of God, then the Lawes of man.

Whatsoever is righteous in the Law of man, the same is also righteous in the law of God. For euery law, that by man is made, must euer be consonant to the Law of God. And therefore the Lawes of Princes, the commandements of Prelates, the Statutes of Communalties, ne yet the Ordinances of the godly multitude, are neither righteous nor obligatory, vntlesse they bee aptly consonant to the Lawes of God. For by it is truly knowne to whom right belongeth in any respect, and wherunto also Justice orderly beareth his full force and sway.

The Law of God is left vnto all posterities, to touch the consciences of all men without respect: because they cannot (by Gods iudgement) be excused which doe sinne against right and equitie. Horace.

The third Booke.

Law and wisdom are two laudable things, for the one concerneth vertue, and the other good conditions,

The Law necessary for a Common-wealth, is, that the people among themselves live in peace and concord, without discord or dissention.

Tullius.

It shall be expedient for Governours to have in remembrance, that when according to the lawes they doe punish offenders: they themselves be not chafed nor moued with wrath: but be like to the Lawes, which bee prouoked to punish, not by wrath or displeasure, but onely by equity.

Socrates.

Law is the Queene of immortality.

Lawes ought to bee made for no mans pleasure.

S. Bridget.

in lib. 40.

Cap. 129.

Every good law is ordained to the health of the soule, to the fulfilling of the Lawes of God, to induce the people to flee euill desires, and to bee fruitfull in all good workes.

The Law must bee correspondent to the original decree of nature, or the first example of honestie.

Tho. Aqu.

The Law of nature is nothing else, but the participation of the eternall Law, in the reasonable creature.

God hath grauen the Law of nature in every mans mind: to frame (as it were) thereby a shew and comelinesse of manners.

Where good law and order is, all things prosper well.

Plato.

Where the order of the Law may serue, weapons haue no place.

A law-maker ought to bee godly, learned, and wise, and such a one as hath becne subiect to other Lawes.

God

God is the causer that Lawes be made,

Antist.

God is the Law of sober men.

Wise men liue not after the Lawes of men, but after a rule to vertue,

Anaxag.

Lawes of men may bee likened to Copwebs, which doe tie or hold the little flies fast, but the great flies breake forth and escape.

Cities must needs perish, when the common Lawes be of none effect.

An euill Law, and the loue of a shrew, are like Seneca. vnto the shadow of a cloude, which vanisheth away as soone as it is seene.

The Law that is perfect and good, would haue no man condemned nor yet iustified, buttill his cause were both thoroughly heard and knowne.

Boetius.

The whole body of the Law ciuill hath these three principles, (that is to say) liue honestly, hurt no man, and giue vnto euery man his due.

He that maketh his realme subiect to a law shal raigne, and he that maketh the Law subiect to a Realme, may hap to raigne a while, but hee that casteth the Law forth from his Realme, casteth forth himselfe.

Iustinian

Break not the Lawes made for the wealth of the Countrey.

Indeuour thy selfe so to keepe the Law, that God may be pleased with thee.

Aristotle.

The Law of God cannot bee truly kept with heart, if by deed it be dispised: For no man keepeth the Law with heart, vntlesse he loue the Law: and he that loueth the Law, doth according to the nature of loue, and fulfilleth it to the uttermost of his power.

Pithagor.

There is in the law two points, first doctrine to teach, next an authority to command & compell.

The third Booke.

The way to blisse is to loue all men, and to bee subiect to the Lawes, but to obey God more then man.

As a sicke man is cured of his disease by vertue of a medicine; so is an euill man healed of his malice by vertue of the Law.

The summe of all.

Lawes be the rules of Iustice and equity,
Whereby we vnderstand our charge and duty,
To lue with due order with peace and amity,
As God and nature our hearts bath bound.
And that prayse also may worthily redound
To such as make Lawes through wisdom and vertue,
Authorising Ministers both faithfull and true.

Of Iudges. Cap. VI.

Mar. Aur.

The authority of a Iudge giuen to him by his Prince, ought to be his accessary, and his good life his principle, in such manner, that by the rectitude of his iustice the euill should feele execution thereof.

It is better for a man to iudge after Law and learning, then after his owne minde & knowledge.

Diogenes.

A Iudge sitting in iudgement (beeing wise) ought to remember that hee is but a man: and to consider also that so much as is committed vnto him, is at all times lawfull for him to accomplish.

Cicero.

And to remember that not onely power, but credit is also giuen vnto him, and not to appoint that which is not according to the law: and therewith diligently also to marke what matter it is which is in controuersie. Both these things are much
to

to be noted. And also, it is the point of a full Iudge, to entertaine neere about him these foure very noble and worthy Counsaillors, namely, the Law, Fidelitie, Religion and Equitie: and to separate farre from him these false deceiuers: that is to say concupiscence, feare, enuie, and all vnlawfull desires.

He is an iust Iudge, that doth things either of enuie, or of fauour.

Iudges inclined to greedinesse and corruption, are oft times pulled away from their pretences by the multitude of bribes and gifts.

What thing can be more monstrous, then that Iudges should ordaine men to put away euill customs from them that be euill, when they themselves be the inuents of new vices. Mar. Aur.

Such persons are to be chosen for Iudges as are learned in the lawes, as be ancient, and such as be knowne to be of good conscience, and vnto them is to be appointed an honourable stipend. Alex. Scu.

We be admonished to iudge our selues, not according vnto the reckoning of mans iudgement but according to the infalible censure of God,

When the Iudge giueth sentence, he must remember that God is his sure witnesse, that is to say, the beholder inwardly of his owne secret conscience, then the which, God hath giuen nothing vnto man that is more diuine and heavenly. Cicero.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, loue, and couetousnesse, causeth Iudges oftentimes to forget truth, and leaue vndone the true execution of their due and straight charge. Aristotle.

They are worthy to be accounted wicked

The third Booke.

Judges, who eyther of error, affection, corruption or negligence doe discharge the wicked, and condemne the iust and innocent.

Socrates, Whatsoeuer it shall chance thee to heare, thine eye not consenting and knowledging the same, beleeue not, nor hastily credit thine eare, but beleeue and giue iudgement rather by thine eye.

Bias. It is better for a man to be a Judge among his enemies then among his friends. For of his enemies hee may make one his friend, but among his friends he shall make one his enemy.

Mar. Aur. Certainly the Judge that winneth more good-wills then money, ought to be beloued: and he that serueth for money, and loseth the good-wills for euer, ought to be abhorred as the pestilence.

Alex. Scu. Couetousnesse and wrath in Judges are to be hated with extream detestation.

Mar. Aur. The Judges to whom is giuen authoritie to redresse and amend wrongs, be they that otherwise cause more griefes, and stirre by greater mischiefes.

He that is not deceiued by flatterers, that is not corrupted with gifts, and not forgetfull of his vnderstanding, that man may rightly be called a good Judge.

The summe of all.

Judges to whom authoritie is giuen,
From their liege Lord and most decre Soueraigne,
To rule rightly his Lawes they should be driuen:
By wisdom and learning chiefly to refraine
From couetise that hath truth in disdain
For Iudges that should ease and asswage many griefes,
Are sometime the occasion of great mischiefes.

Of Iustice and Iniustice,
Cap. VII.

Iustice properly is nothing else then a confor-
mitie of all things in the reasonable creature to
the law of Gods minde, by which is commaunded
that God be loued aboue all things, and that a
man loue his neighbour as himselfe. Mar. Cels.

Iustice is not onely a portion or piece of vertue, Aristotle.
but it is entirely the same vertue, and thereof onely.
(saith Tully) men be called good men: as who Tullius.
saith, without iustice all other qualities and ver-
tues cannot make a man good.

Iustice is a will perpetuall and constant, which Seneca.
giueth to euery man his right. In that it is na-
med constant, it importeth fortitude in discerning
what is right or wrong, Prudence is required.
And to proportion the iudgement or sentence in
an equalitie, it belongeth to temperance: all these
together conglutinated, and effectually executed,
make a perfect definition of iustice.

The most excellent and incomparable vertue
called Iustice, is so necessary and expedient for a
ruler and gouernor of a publike weale, that with-
out it none other vertue can be commendable, nor
wit, nor any manner of doctrine profitable.

The foundation of perpetuall praise and re-
nowne is Iustice: without the which nothing can
be commendable. Which sentence is verified by
experience: for be a man neuer so valiant, so wise.
so liberall or bounteous, so familiar or curteous:
if hee be seene to exercise Iniustice or wrong,
it is often remembred: but the other vertues bee
seldome reckoned without an exception. Which
is in this manner: as in praising a man for some
good Tullius.

The third Booke.

good qualittie, when he lacketh iustice, men will commonly say, He is an honorable man, a bounteous man, a wise man, a valiant man, sauing that he is an oppressour, an extortioner, or is deceitful, and of his promise vntrue. But if he be iust, with the other vertues, then it is said: hee is good and worshipful, or he is a good man and an honorable, good and gentle, good and hardie: so that Justice onely beareth the name of good, and like a Captaine or leader, exceedeth all vertues in euery commendation.

These be the wordes of a Prince that sendeth forth any person with the charge of iustice.

Aug. Cxf. I put not the confidence of mine honour into
Would thine hands, nor commit to thee my Justice, to be
God these destroyer of innocents, nor an executioner of sin-
wordes ners, but that with one hand, thou shalt helpe the
were well good, to maintaine them therein, & with the other
planted in hand to helpe to raise them that be euill from their
the hearts wickednesse. And mine intention is, to send thee
of all Prin- forth to be a protecto: of Orphanes, and an aduoc-
ces, Rulers cate for widowes, a Chirurgion for all wounds, a
Iudges, & staffe for the blinde, and a Father to euery person,
Iusticiaries to speake faire to mine enemies, and to reioyce
 my friends.

Mar. Aur. Every Prince committing charge of iustice to
 him that he seeth vnable to execute the same, or doth
 not principally for iustice sake accomplish iustice,
 but doth it for his owne profit, or else to please the
 partie: thinke surely, when the Prince doth not
 regard this, by some way that he thinketh least of,
 hee shall see his honour infamed his credence lost,
 his goods diminished, and some great chastisement
 come to his house.

Mar. Aur. It is an vngodly thing to commit the authoritie
 of

of iustice into the hands of an vniust man,

The vniust men doe great iniustice to speake euill of them that be iust, and specially of God, for he is most iust.

As God doth neuer vniust things, so manneuer lightly doth any iust things.

Nothing ought to bee promised, which should be in any wise contrary to iustice. Tullius.

Pray thy selfe with Iustice, and cloath thee with chastitie, so shalt thou bee happy, and thy workes prosper. Seneca.

Use iustice, and thou shalt bee both beloued and also feared.

W^hat is done by iustice is well done: but all that is done otherwise, is euill.

Iustice is a measure which God hath ordained vpon the earth to defend the feeble from the mighty, and the true from the vnttrue, and to root out the wicked from among the good. Plato.

No man can be iust that dreads death, paine, banishment, oppression, or pouertie: or any that before equitie preferreth the contraries. Tullius.

Sweet hope followeth him that liueth honestly & iustly, nourishing his heart, and cherishing his old age, and comforting him in all his miseries. Homer.

None delighteth in iustice, but the iust man.

If thou haue alwayes respect vnto iustice, and consider the causes with a prudent minde, the great knowledge of the Law ciuill shall not much trouble thee. Alex. Severus.

Hee that vprightly intendeth to the Commonweale may well be called iust: but he that intendeth to his owne onely profit is a vicious person.

Without iustice no Realme may prosper.

Without iustice no city may long be inhabited.

Be

The third Booke.

Bee not ashamed to doe iustice, for all that is done without it, is tyranny.

Two manner of wayes all iniuries are done; the one is with-holding anothers right: and the other in taking away anothers right.

Mar. Aur. **E**very man in generall loveth Justice, yet they all hate the execution thereof in particular.

Zeno. **T**here is neither iustice nor friendship in them among whom nothing is common.

Alex. Scu. **T**he rigour of Justice which seemeth to bee in Princes, in punishing offenders against the weale-publike, is but a forme of discipline convenient & necessary, having regard to such persons as be found corrupted with all kinds of vice, and having their mindes and wits all disposed to folly, which being a generall detriment, Princes should use therein a more sharpe remedie, and therefore consequently, it should bee found the more convenient and speedie.

Mar. Aur. **I**t is a great custome, and righteous iustice, he that willingly draweth to sinne, against his will should be drawne to paine.

Phil. Rex. **D**aynous transgressions must of necessitie bee suppressed by due iustice, correction, and punishment.

The chiefe cause why evill and mischievous men ought to be punished in this life is, that other being restrained with the feare of the penalty, may abstaine from sinne, and that the quietnesse also and safety of mans life may be preserved.

Justice exalteth the people: but sufferance to sinne, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gracious, most fauorable, and bounteous unto all such
as

as bee sincere in their ministrations, and supporters of equity: so is the rigorous, sharpe and terrible to such as be corrupt Judges, and oppressors of Justice.

There is nothing to bee more abhorred then the selling of Justice, which knoweth no reward: Alex. Scu. How much more intollerable is the selling of iniustice, or wrong, whereby the one part suffereth damage by sustaining of wrong, to other is more indamaged by leasing of his good name, and also his money (if it happen) as it hath done oftentimes by a good and righteous Gouvernour, that he which hath done wrong, bee compelled to make restitution.

There bee two kindes of iniustice, the one is of Tullius. such as doe wrongfully offer it, and the other is of those, who although they be able, doe not defend the wrong from them vnto whom it is wickedly offered.

Like as extortioners and bribers are to be impoverished, so good men & iust are to be enriched.

As the cutting of Vines, and all other Trees, is cause of better and more plentiful fruit: so the punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, then the manners of him who will seeme to know all things, and yet contemning the good, will only embrace those things that be euill.

Men that haue not in themselves a perfect and sound minde, are to be utterly reiected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wisdom, it shall tend rather to the doing of mischief, then to the doing of any goodnesse.

As the vertue of Justice maketh clemency the
more

The third Booke.

See not ashamed to doe iustice, for all that is done without it, is ty:anny.

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As the vertue of Justice maketh clemency the more

The third Booke.

more excellent and noble : so on the other side clemencie also maketh Justice the more amiable and seemely.

Alex. Seu. Justice maketh lawes and not lawes Justice : also he that readeth the law seeth the commandement of Justice, but seeing the Law onely in that, that he seeth it, he doth know Justice. But contrariwise, he that knoweth Justice, by her may he discern what is right, or what is wrong: what is equall or vnequall, and by the patterne of Justice may inuent a remedy proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice cyther happeneth by speciall influence from the high God, or else it is gotten with the studie of wisdom, comprehended in the Bookes of wise men : who of Pithagoras were called Philosophers, which doth signifie the louers of wisdom : wherefore they which by diuine inspiration, or by study of the workes of excellent wise men, haue the true knowledge of Justice and haue best vnderstanding what is iust, and consequently can prouide remedies according to Justice. which remedies if they once be made vniuersall, they bee Lawes, howsoeuer they bee pronounced, be it by a multitude, or by one person.

The summe of all.

*The vertue of Iustice both precious and incomparable,
Should be fast fixed in the hearts of all Gouvernors,
Without which vertue nothing may be commendable.
Before God the King, and the higher powers,
Or otherwise reliefe to base inferiours.
For the wicked and vnjust man that bath iustice to keepe
To defraud the poore righteous, full closely doth creepe.*

Of Parents, and bringing vp of youth. Cap. VII.

VVhat manner children shall be borne ly-
cth in no mans power, but the right
bringing vp that they may prooue good lieth in his
power. Licurgus.

Parents that indeed are good parents, ought to
know how to bring vp their children. Mar. Aur.

If thou hast vnder thee a charge of children and
family, bring them vp reuerently, in obedience and
chastitie.

So prepare for thy children in their youth, that
they afterwards fall not to wickednesse, and then
their sinne to be imputed vnto thee,

It is to be imputed vnto bringers vp of children Philip.
if afterwards they prooue to be well manered, or
otherwise,

Those parents are to be blamed, that are very
carefull to heape vp riches, and take no care for
the good bringing vp of their children.

Good bringing vp is the head of good manners. Socrates.

Good bringing vp maketh a man well disposed.

There is perfect which to his good bringing vp
is yneth other vertues.

It is not possible for him to be of vertuous dis- Seneca.
position, that is wealthy and wantonly brought
vp in rioting and pleasures.

Noble wits corrupted in bringing vp, proue more Plutarch.
vnhappy then other that be more simple.

The childe is not bound to his parents of whom
hee hath not learned some good thing.

This all men (naturally) receiue of their pa- Plato.
rents, and to be alwayes remembred of them for
their comfort: which is, that no man liueth so
posely in this world as he poozely came into it.

The

The third Booke.

Socrates. The better of birth that a childe is, the better ought his bringing vp to be.

Alex. Scu. Children by their lasciuious and remisse education, grow in time to be persons most inoustrous and filthy in conuersation of liuing.

Diogenes. Children ought of congruence to be trained and framed to vertuous disposition.

Tullius. Parents ought to rebuke and chastise their children, and that secretly in their houses.

Seneca. Wee teach our children liberall Sciences, not because those Sciences may giue any vertue, but because they make the mind apt to receiue vertue.

Alex. Scu. The studious father careth more how to bring vp his children in honesty, then how to liue pleasantly. The wise father more considereth what his Son shall be in estimation of other men, then how he may content his singular affection.

Mens children be diuers and of sundry conditions; some be of nature apt to vertue and towardsnesse, and some of nature not so prompt and beniuolent, wherefore by education they must thereunto be formed. Some be quicke of wit, some dull in capacittie.

Of sharpe wits, some doe most resplendish in acts that be honest, and others seeme quickest in malice and shrewdnesse.

The good und diligent Father or Master, eyther of them is equally carefull, and assaye th first by education, to make them all conformable to his good intention and appetits.

Pithagor.

Plato.

Use examples, that such as thou teachest may vnderstand thee the better.

Be sober and chaste among young folke, that they may learne of thee, and among old that thou maist learne of them.

He ought not to lye that taketh vpon him to teach other.

Children must euen from the very youth bee fruitfully trayned in their exercising and doing of the best and most godly things, such nothing sticketh more fastly then that which is receiued and taken of pure youth, not yet infected with peruerse and crooked manners or opinions.

Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the youth and tender yeares is powdered in.

What thing a man in tender age hath most in vre, The same to death alwayes to keep he shall be sure, Therefore in age who greatly longeth good fruit to In youth he must apply him selfe good seed to (sow As long as a run or a vessel may last, Of the first liquor it keepeth the taste:

And youth being seasoned in vertuous labour Will euer after thereof keepe the saour.

Like as wax is ready and pliant to receiue any print or figure: so is a yong childe apt to any kind of Learning.

Like as there is no beast so wilde, but diligence may make tame: so there is no childe so vntoward nor no wit so unruly: but that good bringing vp may make gentle and bestuous.

Like as there is no Tree but will waxe barren and grow out of fashion, if it be not well attended: so there is no wit so good but will waxe dull, if it be not well applyed.

Like as they which bring vp horses well, teach them first to follow the bridle: So they that teach children, should first teach them to giue eare to that which is spoken.

He that teacheth good to other, and followeth it

Is

not

Quintilian

Fabius.

Eurip.

Horace.

Hermes.

Aristotle.

Plutarch.

Socrates.

Seneca.

The third Booke.

not himselfe: is like him which lighteth a candle, to others, and goeth himselfe darkling.

Alex. Mag. We are no lesse bound to our Schoolemasters that rightly teach vs, then we are to our very naturall Parents.

Quintiliā. It is most meet to be instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once settled: the double burthen being painfull to the Masters that shall succeed, and verily much more to unteach them to teach.

Horace. What instructions soeuer thou intendest to giue bee not too tedious therein, that the minds of the hearers may the more easily perceiue it, and the better retaine it.

Mar. Aur. The Teachers to Princes, and Masters to Disciples, profit more in one day with good examples, then in a whole yeare with many lessons.

The Master that instructeth, ought first to giue to his Scholler a strong bridle, and a sharpe bit, to the intent he may be well mouthed, so that no man take him with lyes.

Iuvenal:
Chilon. Those that be young, and with-hold due reuerence vnto their Elders, are not worthy of life.

The honour due vnto our Parents, is none otherwise to be vnderstood, but to iudge discretely, reuerently, and honourably of our Parents, and to esteeme well of all their things, not onely as of Elders, but principally because they be Parents, whom God bled as instruments to the intent that by them wee might haue naturally in this world our first beginning and entrance into life, and by whom after our birth we be most tenderly brought vp, carefully attended vpon, naturally beloued, and most daintily fed and nourished.

In honouring of our Parents, we doe not onely honour the great vertue and power of God, but also the excellency of his goodnesse, whereby we are made and bozne men, euen of the bloud of man.

It is the first Law euen of Nature, that we should dearely loue our Parents.

Valerius
Maximus.

Children ble to eat and sleepe ouermuch, they be therewith made dull to learne.

It appertayneth to Princes to see that their children be well brought vp, informed in wisdom and instructed in manners, that they may bee able after them the better to rule and gouerne their Kingdomes.

Solon;

The summe of all.

*Parents and Masters that haue charge ouer youth;
Ought well to regard, their Office and duty,
And bring vp their Children in Gods holy Truth,
By word and example, both honest and godly,
Rebuke, chastise, and instruct them gently,
For as they shall order themselues hereafter,
It sh all be imputed vnto their Teacher.*

Of Obedience. Cap. IX.

Obedience is a vertue of high and great estimation before God, who willeth it to raigne in the hearts of all men, to shew and set forth the loue and amity due to God and man. As the Philosopher writeth: bee fauourable to all men, bee obedient and in subiection to all Lawes, but aboue all things obey rather God then men.

Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, and due both to God & man.

Plotinus.

The third Booke.

that is to say, first and chiefly vnto God, and then to those that bee sent of him and set in authority, also to Parents, Masters and Officers.

Plato. **Thou fallest into disobedience and great presumption, when thou grudgest against thy Rulers, although they be worthy of all disprayse.**

Princes being by God put in authority are his Vice-gerents, and should therefore require obedience, which we must doe vnto them with no lesse fruit for Gods sake, then we should doe it (what honour soeuer it were) immediately vnto God himselfe.

And in that place he hath set Princes, whom (as representers of his Image vnto men) hee would haue to be reputed the supreme and most high, and to excell among all other humane creatures, as the Holy Ghost witnesseth, and that the same Princes doe raigne by his authority, the holy Proverbs make true report. By mee (saith God) Princes doe raigne, &c.

Reuerence thine Elders with obedience.
Prou. 8. **Obey Lawes, for hee that is obedient to the Law obeyeth God.**

Alex. Seu. **Where any obedience is due, there ought to bee excluded all kinde of reproach, all rebuking or mocking, considering that thereof ensueth contempt, which like a Pestilence consumeth all Lawes and authorities.**

Pontanus. **What manner of obedience may be there where vice is much made of, and Rulers not regarded: whose contempt is the originall Fountaine of all mischief in euery state publike?**

The pon. **Where reason ruleth, appetite obeyeth.**
A man obedient to Nature, cannot hurt a man.
That country is wel kept where the King doth
not

not only know how to gouerne it, but rather because also the poeple know how to obey him.

The people owe obedience to their Prince, and to his person great reuerence, & to fulfill his commandement: and the Prince oweth equall Justice to euery man, and meeke conuersation to all men. Mar. Aur.

The King obeyeth no man, but the Law onely. Iustinian

The publike wealth is there perpetuall, and without any sodaine fall, where the Prince findeth Obedience, and the people findeth loue with the Prince, for the loue of the Lord or Prince breedeth the good Obedience of the Subject: and the Obedience of the Subject, breedeth the good loue of the Prince.

Wicked men obey for dread, and the good for their goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth God and his Prince, & seeke not his fellowship that disobeyeth them.

The inferiour person or Subject ought to consider, that albeit in the substance of a Soule and body he is equall with his Superiour, yet so much as the powers and qualities of the Soule and body with the disposition of reason, bee not in euery man equall, therefore God hath ordeyned a diuersitie of preheminance in degrees to bee among men, for the necessary preservation of their conformity of liuing.

Reuerently obey thy Parents.

Manquish thy Parents with sufferance.

Serue not with thy Father and Mother, although thou say the truth.

Looke what obedience thou renderest to thy Parents, looke for the like againe of thy Children.

Aristippus

The third Booke.

Tullius. It is the part of a young man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authoritie he may leane vnto, for the vnskillfulnesse of tender peeres must by olde mens experience bee ordered and gouerned.

Socrates. Seruants (in word and deed) owe due obedience vnto their bodily Masters.

Alex. Scu. A seruant made malipart, will kicke at his duty: and labour by custome becommeth easie.

Gentle masters haue commonly proud seruants, and of a Master sturdy and fierce, a little winke to his seruant is a fearefull commandement.

Solon. He obeyeth many that obeyeth his lusts.

Hee doth himselfe among which obeyeth them whom he ought not.

Hermes. He that at one instant another will defame
Will also at another, to thee doe the same,
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtayneth fauour so much as diligent obedience.

The summe of all.

Obedience is a Vertue, that God dearely loueth,
Which mightily doth extoll the glory of his Name,
And to the effect of Gods loue it directly looketh,
As the Philosopher full worthily writeth the same,
Gods holy loue and obedience excludeth all shame.
Obey the King, thy Parents, all Lawes and Authority,
Then doubtlesse thou shalt lead thy life most quietly.

THE FOVRTH BOOKE.

Of Sorrow and Lamentation, or
vexation of the mind.

Cap. I.



Sorrow is a griefe or heauinesse for
things that be done and past.

Aristotle.

Hermes.

Sicynes is the prison of the body
but sorrow the prison of the soule.

Mar. Aur.

Sorrow is next friend to solita-
rinesse, and enemy to company,

and heire of desperation.

It is a great sorrow for an auaritious man to
see his goods lost.

Plato.

The suspicious, the hasty, and the Jealous man
liueth euer in sorrow.

Socrates.

The hasty man is neuer without trouble.

Of sorrow comeneth dreames and fantassies.

By sorrow a thought, the heart is tormented.

Sorrowfull sighs shew the griefe of the heart.

There is no comparison of the great dolour of
the body, to the least paine that the spirit feeleth.

Cicero.

Sorrowfull hearts liue with teares and weep-
ping, and be merry and laugh in dying.

It must needs be that the mindes of men be of-
tentimes moued with vexations and griefes: but
a meane must bee had, beyond the which no man
that is wise ought of right to passe.

The easing of sorrow consisteth in two points:
the one is to devise meanes not to thinke of griefe
and the other is in the inioying of honest delights
and pleasures.

The fourth Booke.

Mar. Aur.

Sweete wordes comfort the heart but little that is in tribulation, except it bee mingled with some good workes.

Of thought cometh watching and bleared eyes.

Hermes.

There be fixe kinds of men, that be neuer without vexation. The first, is he that cannot forget his trouble. An enuious man dwelling with folke newly enriched. Hee that dwelleth in a place and cannot thriue, whereas another thriued before him. A rich man decayed and faine in poverty. Hee that would obaine that he cannot get. The last is, he that dwelleth with a wiseman, and can learne nothing of him.

Security putteth away sorrow, and feare hindereth gladnesse.

If thou wilt bee counted valiant, let neither chance nor griefe overcome thee.

Plato.

If thou desire to haue delight without sorrow, apply thy minde to study wisdom.

Accustome not thy selfe to be heauy and sad, for if thou doe thou shalt bee thought fiercer: yet bee thoughtfull, for that is a token of a prudent man.

To friends afflicted with sorrow wee ought to giue remedy to their persons and consolation and comfort to their hearts.

Mar. Aur.

Aristotle.

The multiplying of friends, is the asswaging of cares.

A wiseman in torments is the more happy: but but hee that is troubled either for fatch, for Injustice, or for the liuing Gods sake, the sufferance of paine bringeth that man to perfect felicitie.

Plato.

The Rod of God, or his Scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most readie and necessary means

meane whereby they shall be driuen to remember themselves, and to liue the more honestly and virtuously in the sight of God.

The greatest easement to ease him that is in Mar. Aur, heauinesse, is to exercise the waucring heart with some good occupation.

There is no sorrow but the length of time may Sulpitius. allwaie, and make more easie.

As a wise Mariner in caline weather prepareth himselfe looking for a tempest: euen so doth the minde when it is most at quiet doubt of some tribulation.

Wise men quietly beare their griefes and sorowes, as things that are very sweet and commodious to them, assuredly knowing that if they shall patiently suffer, they shall not lose their reward.

As in battaile the cowardly and fearful Souldier, so soone as he beholdeth the face of his enemy, leaueth his Armour, and with all speed possible betaketh him to his feet, and trudgeeth away, and is therefore by his enemy most mercilesly slaine, whereas to him that stoutly fighteth, no such extremity happeneth: euen so they which cannot suffer the frowning face of sorrow and lamentation, being thereat amazed, tormented, or made afraid, doe in faintnesse of courage die, when they which doe manfully resist, oft times with triumphant joy depart as lusty Conquerours.

Sorrow commonly taketh not place in him that abstaineth from foure things: that is from hastinesse wilfull forwardnesse, pride, and wrath.

Counsell, exhortation, and perswasion, to the Mar. Aur. that is in trouble giueth small consolation when there is no remedy.

The fourth Booke.

Seneca. He is not worthy to liue, that taketh not care to liue well.

Hermes. He is wicked, and most to bee despised of all men, that careth and studieth for none but for himselfe.

Seneca. In all thy trouble remember this reason: hard things may bee mollified, straight things may bee loosened, and heauie things shall little grieue him that can handsomely beare them.

Lactantius As euertlasting felicitie doth quickly follow the godly in the short race of their misery: so euertlasting misery quickly followeth the vngodly in the short race of their worldly felicity.

The summe of all.

*Sorrow is a grieffe, for things done and past,
Which by painfull sighes appeareth from the heart,
Sorrow secretly worketh mans life to waste,
Sorrow and sicknesse together taketh part,
Sorrow must be thought on when felt is no smart,
And as after a calme, tempests doth follow,
So after quietnesse there followeth sorrow.*

Of Wit and discretion, Cap. II.

Plato. **M**Ans wit is the instrument of God whereby is declared vnto the world that all vertue cometh of him.

Seneca. There is no greater treasure then Discretion and Wit.
Wit without Learning is like a Tree without fruit.

By reading, wit and vnderstanding increaseth.

Mans wit (by the will of God) is naturally Tullius,
nourished and fed with the gift of Learning and
knowledge: and by time spent in studie, it either
diligently searcheth, or doth alwayes somewhat,
and is led with the delight both of seeing and hear-
ing.

Thou shalt much profit in reading, if thou doe
as thou readest.

Wisdom cannot be profitable to a foole, nor Science.
wit to him that vnderstandeth it not.

Wisdom is the treasure of wit, wherewith Plato.
every man ought to enrich himselfe.

Dispose not thy wit both to Vertue and Diogenes.
Vice.

The wit of man is apt to all goodnesse if it bee
applyed thereunto.

Mans wit is of it selfe so corrupt and peruerse,
that by counterfeiting and dissembling, one may
easily beguile or abuse another, having one thing
secretly hid in his heart, when outwardly he saith
and doth cleane contrary to the meaning of his
heart.

Many excellent and goodly wits are not a little Alex. Seu.
hindered, through the fault of many Instructours
and Teachers.

The wit is made dull with grosse and immoderate Diogenes.
rate feeding.

A wise heart possesseth knowledge, and a pru-
dent eare seeketh vnderstanding.

A wise man seeth the plague, and hideth him-
selfe: but the foolish goe on still, and are puni-
shed.

Neither wit, strength, or courage (in any man) Alex. Seu.
can become liuely and excellent, where the minde
it

The fourth Booke.

is addit to superfluous feeding, to beastly idlenesse
or wanton pastimes, but onely by temperance in
liuing, vigilant prouidence, and continual exercise,
wherby strength is nourished, and wits be increa-
sed, like as by the other, strength of body is dissol-
ued, and the wits bee consumed, or vnprofitably
dispersed.

Sigism. The ornaments of wit are much more faire,
then the badges of outward Nobility.

Hermes. Ambitious men haue vngracious wits.

A mecke witty man is hard to be found.

Celsus. Thorough lacke of wit springeth much harme.

That man that is void of wit and faith, there is
in him no hope of redresse, neyther by any comfort
nor counsaile that shall be giuen vnto him.

Polion. He that hath least wit is most poore.

Socrates. Hee seemeth to be most ignozant, that trusteth
most his owne wit.

Stablish thy wit both on thy right hand and
on thy left, and thou shalt be free.

Socrates. A bond-man to ire hath not power to rule by
his owne wit.

Zeno. If thou shalt at any time be constrained to fight
in warre or else where, trust more to thy wit then
thy strength: for wit without strength much more
preuaileth, then strength without wit, to attaine
the victory.

To see is but a small matter, but to foresee is a
token of a good wit.

Piracus. Excellent things ought to be done wittily, and
with great circumspection.

Photi. It is better to want riches then wit.

Seneca. Shamefastnesse in a child is a token of wit, but
in a man, a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation of wits are to be suffered: for when they haue a while rested, they spring vp oftentimes the better and more quicker.

That pastime is to be abhorred, where wit sleepeth, and idlenesse with couetousnesse is onely learned. Alex. Scu.

A quiet wit and cleere vnderstanding, taketh right great heed of things that be past: prudently waying things present and things to come.

The wits which in age will bee excellent, may be knowne in youth by their honest diligence. Alex. Scu.

No wit can make straight that which Nature hath made crooked.

He best perceiueth his owne wit: that though his knowledge be great, yet thinketh himselfe to vnderstand little. Protogeus

Authority and fauour doth not onely shew a good wit, but it doth also polish that which is rude.

God truly giueth wisdome, but fauour and authority doe shew it most chiefly in a weale publike.

Like as the earth nourisheth the root of the tree, but yet the Sunne bringeth forth the blossomes: and if the stormes let not, hee with his wholesome heat ripeneth the fruit, and maketh it pleasant: euen so studie and labour bringeth in knowledge, which by the comfort of princes appeareth abroad in some ministracion. And if enuy or displeasure bring not impediment, the increase of fauour maketh both wit and learning fruitfull and profitable vnto the weale publike.

As empty vessels make the loudest sound, so they that haue least wit are the greatest bablers. Socrates.

Like as narrow mouthed vessels which are longest Hermes.

The fourth Booke.

long in filling, keepe their licour the better, so wits that are slow in taking, are best of all to retayne that they learne.

As Iron and Brasse are the brighter for the wearing, so the wit is most ready that is most occupied.

The summe of all.

*The greatest treasure without comparison.
For mans felicity heere in this life,
Above Gold and Siluer, is wit and Discretion,
To temper the ioyfull and comfort the pensive,
Or otherwise to instruct man in peace or strife,
Wit also is increased by often reading,
And like the fruitlesse tree is wit without Learning.*

Of Friends, Friendship, and Amitie.

Cap. III.

Aristotle.
Tullius.

Friendship is a vertue, or ioyneeth vertue.
Friendship cannot be without vertue, and that in good men onely.

Friendship is none other thing but a perfect consent of all things, appertayning as well to God as to man; with beneuolence and charity. And there is nothing giuen of God (except wisdom) that is to man more commodious.

Friendship in good men, is a blessing and stable connexion of sundry wits, making of two persons one, in hauing and suffering. And therefore a friend is properly named the other I, for that in them is but one minde, and one possession. And that which is more a man reioyceth more at his friends good fortune, then at his owne.

This is a iust law of friendship, that the friend in
all

Of Friends, Friendship: and Amitie 80

all things trusteth to his friend, first regarding Mar. Aur.
who is his friend.

It is small pleasure to haue life in this world,
if a man may not trust his friends.

Beware that thou takest not them for thy Diogenes.
friends whom thou subduest and bringest to sub-
jection.

Friendship is to be preferred before all worldly Tullius.
things, because there is nothing more agreeable
with nature, nor that helpeth man more, either in
prosperity or in aduersity.

True and perfect Friendship is to make one Pithagor.
heart and minde, of many hearts and bodies.

He that would endeuour to take away friend- Cicero.
ship from the fellowship of man's life should seeme
to take away the Sunne from the world.

Friendship is the loue of loue.

It is the property of friends to liue and loue Plato.
together. Aristotle.

Good wit is the beginner of friendship, which Plato.
by vse causeth friendship to follow.

Friendship ought to be ingendred of equalnesse,
for where equality is not, friendship may not long
continue.

Where any repugnancie is, there can be no ami-
tie, since friendship is an entire consent of wills and
desires.

Therefore it is seldome seene that friendship is
betweene these persons: namely a man sturdy, of
opinion inflexible, & of stoupe countenance, and be-
tweene him that is tractable, with reason perswa-
ded, and of kind countenance and entertainment.
Also betweene him which is eleuated in authority
& another of a very base estate or degree: yea & if
they

The third Booke.

they be both in an equall dignity, if they bee desirous to climbe, as they do ascend, so friendship for the most part decayeth.

Isocrates. Distance of place severeth not neither hindereth friendship but it may let the operation thereof.

Mar. Aur. In friendship fained is great doubtfullnesse, doubtfullnesse, faintnesse, coldnesse to doe good, much hardnesse, slippernesse and inconstancy.

Cicero. Whereas true friends bee, their paines are in common.

Seneca. A true friend is more to be esteemed, then kinnefolke.

He is a good friend that doth his friend good, and a mighty friend that defendeth his friend from harme.

Plato. Get friendship of them that follow truth.

Aristotle. Admit none thy friend, except thou first know how hee hath behaved himselfe with his other friends before, for looke how he served them, such so he will serve thee.

Hermes. Be slow to fall into friendship, but when thou art in continue.

Mar. Aur. Who so loveth good manners, persouereth in friendship.

Put no trust in friends in thy present prosperity, for it is an euident token and prognostication of euill fortune.

He is a very friend that lightly forgetteth his friends offence.

Scornfull men are dangerous friends.

Socrates. There is no man that would chuse to liue without friends although hee had plentie of all other riches.

Photio. It is a sweet pleasure for a man to helpe and be holpen of his friends,

Of Friends, Friendship, and Amitie. 81

One friend ought not to enquire any distrust Mar. Aur.
thing of another.

Friends ought to be like good horses, that is, they ought to haue a litle head by humble conuersation: quicke of hearing, to the intent that they be quicke when they are called: a soft mouth, to the end that their tongue be temperate: the hooe of the foot hard to suffer trauaile and their hands open to doe good deeds: their feet sure to perseuere in amitie: a bay colour for his good renouine: also that he be without curbs and bits, and that he may goe where any fatall Destinie turneth the bridle and reine of Fortune.

There is so little difference betweene our enemy and our friend, and so hard to know the one from the other, that there is great jeopardy, lest we (somewhat retchlesse or negligent) defend our enemy instead of our friend, or hurt our friend instead of our enemy. Plato

The agreement together of euill men in mischief is not friendship: for friendship is of it selfe so pure, that it will not be vsed in euill. Aristotle.

Prooue not thy friend with damage, nor blesse thou him vnprooued. This maist thou doe, if when thou hast no need thou faine thy selfe to be needy: in which if he help thee, thou art neuer the worse, but if he refuse, then knowest thou by saying howe for to trust him.

Be as mindfull of thine absent friends, as of them that be present. Isocrates.

Friends in aduersitie are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures with all. Aristotle.

If thou desirest to be thought a friend, doe thou the workes that belong to a friend. Hermes.

The fourth Booke.

Pithagor.

If thy friend misorder himselfe towards thee breake not off friendship therefore immediately, but rather assay by all meanes to reforme him, so shalt thou not onely retaine to thee thy old friend, but shalt double his friendship.

There be many which lack no friends, and yet lacke friendship.

A wiseman though hee bee contented and satisfied with himselfe: yet wil he haue friends because he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, then against truth.

Plato.

There cannot be friendship betweene a seruant and his Master, inasmuch as their states are unequal: but for as much as they be both men they may, because that in manhood they bee both equal.

Mar. Aur.

New amities or friendships bee weary in three dayes.

We see oftentimes proued by experience, that friends lightly taken, are likewise lightly left againe.

Doe good to thy friends, that they may be more friendly: and to thine enemies, that they may bee thy friends.

Socrates.

The iniury of a friend is much more grieuous, then the iniury of an enemy.

Mar. Aur.

He that promiseth, & is long in fulfilling, is but a slacke friend.

Plutarch.

He that casteth away his kinsfolkes, and maketh him friends of strangers, doth as the man which would cast away his fleshy legge, and set on another of wood.

Seneca.

As fire and heat are inseparable, so are the he arts of faithfull friends.

Like

Like as a Physician cureth a man secretly, hee Aristotle.
not seeing it: so should a good friend help his friend
priuily, when he knoweth not of it.

The summe of all,

Friendship which is the agreement of mindes
In truth and loue, is the chiefest vertue
Of morall vertues, that in the world man finds:
Wherefore in the world to liue who so minds,
Ought Friendship to get, and got to ensue
By loue, not by luere, that true Friendship binds,
Knit with an heart where rancour neuer grew,
Which knot estates equality so binds,
That to dissolue in vaine may Fortune sue,
Though malice helpe, which two, all glory grinds:
So strong is Friendship as no stormy winds
Haue might to moue, nor feare force to subdue,
Where all these poin'ts be settled in their kinds.

Of Giuing and Receiuing. Chap. IIII.

As giuing and receiuing are contrary the one Catiline.
to the other, so the one is more commonly be-
sed then the other.

In giuing these things must be considered, what Photion.
thing, and to whom, how, where, and wherefore
thou giuest.

God will increase that little that thou hast, if
thou purposelt to giue of that little.

In receiuing be thankful, and at the least haue Titus Liu.
a good will to requite a friendly benefit.

When thou friendly dost intend to giue, choose
(as neere as thou canst) such a person as is plaine
and honest, of good remembrance, thankfull,

Alex. Seu. abstaining from the goods of others, no fliggard of his owne, and specially to all men beneuolent, whom peruerse fortune, long sicknesse, seruice, friendship, disloyalty of them that were trusted, or whom theues & oppressors haue brought into pouerty, to those let men extend forth their compassion and charitie.

Tullius. The greatnesse of a benefit is declared eyther by the commoditie, or by the honesty, or by the necessity.

Mar. Aur. He that may giue and giueth not is vtterly an enemy: and he that promisseth forthwith, and is long or he doe it, is but a suspitious friend: what needeth words to our friends, when we may succour them with workes? It is not right that we render him onely our tounge, which is the worst thing without, of whom wee receiue the heart, which is the best thing within.

Those friends are but slender, & scant friends, that in promising many things, will be slacke to giue any thing.

A vertuous hand is not bound to make the tongue a fable.

Promise is an ancient custome among the sons of vanitie: and of custome the tongue speaketh hastily, and the hands worke at leisure.

Promise and performe.

Socrates. Giue unto the good, and he will (if he can) requite it againe: but giue to the euill disposed, and he will still begge and aske more.

If thou bestowest a benefit, keepe it secret, but if thou receiue any, publish it abroad.

Requite benefits.

Giue to the needy, yet not so, that thou neede thy selfe.

Giue

Giue at the first asking: for it is not freely giuen that is often craued. *Seneca.*

Giue no baine and vnnecessary gifts, as Armour to women, Bookes to Ploughmen, or Nets to a Student.

Let thy gifts be such, as hee to whom thou giuest doth delight in.

Giue liberally for thy profit.

Solon.

See that thy gifts be according to thine ability: for if they be too big, thou shalt bee thought a waster: and againe, if they be too small, thou shalt be thought a Niggard.

Succour them that perish, yet not so, that thou thy selfe perish thereby.

Boast not of thy good deeds, lest thine euill bee also laid to thy charge. *Socrates.*

Remember them which haue done thee good, and forget not their benefits.

Benefits ought to be as well borne in minde, as receiued with the hand. He is vnthankfull which acknowledgeth not the good that is done vnto him, and he is more vnthankfull that to his power requiteth it not, but he is most vnthankfull that forgetteth it vtterly. *Seneca.*

One gift well giuen, recouereth many losses.

The remembrance of benefites ought neuer to waxe old.

A small thing giuen willingly is more acceptable then that which is grudgingly giuen, bee it of neuer so great price.

A gift grudgingly giuen of a Niggard, is called a barly loafe, which although it be bitter, is needfull to be receiued of the hungry.

The will of the giuer, and not the value of the gift is to be regarded.

The fourth Booke.

He is worthy to bee deceiued, which while hee bestoweth a benefite, thinketh of the receiuing of another.

Diogenes. To be worthy of a benefite, is more then to haue giuen a benefite.

The summe of all,

In giuing, these things must be considered,
What thing, to whom, where, and wherefore it should be:
First, the good and needie ought to be remembred,
And they, or else God, shall againe requite thee.
But see thou be mindfull of thine ability,
Then, if to giue, thou shalt be disposed,
Giue not to receiue, lest thou be deceiued.

Of Pouertie and Need. Chap. V.

Philip.

Pouerty is a vertue learned without a teacher
No man is poore but he that thinketh him-
selfe poore.

He is mighty, which hauing riches is poore, but
he is more mighty, which being poore, is rich.

No riches are to bee compared to a contented
minde.

Protogeus

In all things the meane is best: and to liue wa-
rily is a great treasure: and to liue wastfully can-
seth pouerty.

He is not to be thought poore, whom his little
that he hath sufficeth.

Not hee that hath little, but hee that desireth
much is poore.

Isocrates.

A man were better liue poorely, being assured
of the blisse of brauen, then to be in doubt thereof
possessing all worldly riches.

As that man which hath nothing, is counted but poore and miserable: so is hee also counted most miserable and poore, that is not contented with that which he hath. Cicero.

Wicked and couetous men, because their wealth towards them, is but vncertaine and subiect to many mishaps, are not only neuer contented with their present portion, but through their greedy desire still coueting to haue, their state onely is very poore, and of all others noted most miserable.

There is no fault in pouertie, but their mindes that so thinke are faulty.

To know how to vse Pouertie well is great blessednesse.

Pouertie with security is better then riches with feare.

Pouertie with ioy and gladnesse is an honest thing. Seneca.

Be satisfied with little, for it will increase and multiply.

It is better to suffer great necessity, then to be robbed of him whom a man may not trust.

More miserable is the pouertie of the minde then of the body. Aristotle.

He is not to be counted poore that hath in youth purchased good disciplines, and honest friends, he is in most wretched estate of beggery that is not endued with any good quality or gift of knowledge. Diogenes.

Pouertie letteth not a man to exercise mercifull acts.

If thou fauourest the poore that can doe but little, thou shalt be fauoured of God that can doe much.

The fourth Booke.

He that rebuketh the poore because of his povertie, rebuketh the maker of the poore.

Mar. Aur. We may thinke that the father that dyeth and leaueth his sonne poore and wise, hee leaueth him too much: and hee that leaueth his sonne rich and foolish, I thinke he hath left him nothing.

It is better to be a poore man belceuing in God then to be rich putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man, causeth discord among the people.

Socrates. Haue compassion vpon poore men, and God shal reward thee with greater riches.

Mar. Aur. When a man is plagued with pouerty and sicknesse (both ioyned in one) and hath no succour nor easement, there ariseth in him an intollerable griefe, a fire not able to bee quenched, a sorrow without remedie, a tempest full of wrackes, and a burning flame both of soule and body.

Pouerty is euill, but riches is worse.

If thou desirest to be quietly minded, thou must eyther be a poore man indeed, or else like a poore man.

Plato.

A needg old man is a miserable thing.

Seneca.

If thou wilt liue after nature, thou shalt neuer be rich.

The state of pouerty is specially to be redressed by the grace and fauour of God, we alwayes imdeuouring our selues by all honest meanes to the helping thereof, and not by corrupt coueting of other mens good, for thereunto will then follow at hand, the wicked effects of thefts, of periurics, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

Socr

At the end honour is giuen to a young person,
poore

poore and vertuous, rather then to an old person
rich and vicious.

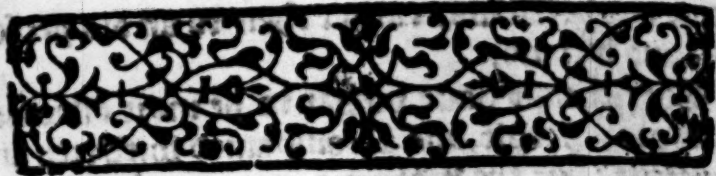
The rich may haue power to be moze esteemed
with poore people, and accompanied with rich and
couetous: but the vertuous poore person shall be
better esteemed, and lesse hated,

Mar. Aur.

The summe of all,

*Pouerty with pleasure or paine doth appeare
In all estates, by sundry condition:
Pouerty with ioy is more blessed and deare
Before God then riches without exception,
Wretched pouerty is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthy honour then the rich and vicious.*

THE



THE FIFT BOOKE.

Cap. I.

What mentall Powers or Vertues are.



Because the soule of man is the most precious thing belonging to man, the Image of God and also immortall, it is necessary to shew by what power and meane in vs our soules may attaine euermlasting blisse, that is, continuall abiding in the loue and presence of God: for that is the end, that all our soules naturally doe seeke for.

This blessednesse it attaineth thzough mentall vertues, that is to say, of certaine powers of our minds, whereby we discern what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwayes leadeth vs to euill and naughtines. Which mentall powers, what they be, how they are attained, maintained and lost, and how they ought to bee applyed (according to the mindes of the best Philosophers) shall bee shewed, and in their appointed places shall bee knowne from other vertues, by the title of mentall vertues: which duely

to learne and followe I beseech God giue vs all his grace: without which all teaching and learning in this behalfe, is but meeke vanity.

Of Vertue. Chap. II.

Vertue is no other thing but a disposition Alex. Scu.
and exterior act of the minde, agreeable to
reason, and the moderation of nature.

Vertue is a strong Castle, and can neuer bee Mar. Aur.
wonne: it is a Riuer that needeth no rowing, a sea
that moueth not, a fire that quencheth not, a trea-
sure that neuer hath an end, an army neuer ouer-
come, a burden that neuer wearieth, a spie that
euer returneth, a signe that neuer deceiueth, a
plaine way that neuer faileth, a strrop that forth-
with healeth, & a renoume that neuer perisheth.

Vertue in all workes is chiefly and aboue all
things to be prayesed, as the head fountaine and
most precious iewel of all manner of riches.

Onely vertue attaineth the cuerlasting blessed- Aristotle
nesse.

Vertue principally aboue all things, purcha- Socrates.
seth to man beneuolence, friendship and loue.

Vertue is shut vp from no man, but is ready Seneca.
for all that desire her. She receiueth all men glad-
ly: she calleth all men, both Kings seruants, and
banished men: shee requireth neither house, nor
substance, but is contented with the naked man.

The way of vertue is hard at the beginning, but Hesiodus.
after thou hast crept vnto the top, remayne there
for sure quietnesse.

The trace of vertut is as good in good things Mar. Aur.
with them that be good, as the vice and dishonesty
of euill folkes is in euill things.

The fift Booke.

- Plato.** There can nothing bee amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshood by truth, wrong by iustice, folly by wisdom, ignorance by learning, and such like.
- Vertue alone performeth the everlasting felicitie.
- Hermes.** It is better to suffer shame for vertuous dealing, then to winne honour for vicious living.
- Mar.Aur.** To attaine vertues we haue good desire, but to attaine vices we put too all our workes.
- Socrates.** Few persons take heed or haue knowledge, where vertue is to be learned.
- Diogenes.** The lesse tyme that a man hath to liue, the more earnestly is the study of vertue to be proceeded in.
- Pithagor.** To vse vertue is perfect blessednesse.
- Seneca.** Prudence is the guide of all other vertues.
- Socrates.** Do good workes and thou shalt reape the flowers of ioy and gladnesse.
- So liue with men as if God saw thee.
- Plato.** Apply thy selfe so now in vertue, that in tyme to come thou mayst therefore be praysed.
- Socrates.** Though Vertue come not at the first, yet by diligent seeking it may be found out.
- Plato.** He that is vertuous and of godly behauiour, is like vnto God: but he that is contrary is utterly unlike him.
- Mar.Aur.** It is not possible for any vertuous man (if he be vertuous) that hee vnlawfully take any taste in any other mans goods.
- Refraine from vice, for vertue is a precious garment.
- Apply thy minde to vertue and thou shalt be saued.
- Be vertuous and liberall, so shalt thou euer prosper
- stop

Stop the slanderous mouth, or else the eares of them that shall heare him.

Sleepe not before thou hast considered how thou hast bestowed the day past : if thou hast well done, thanke God : if otherwise, repent and aske him forgiveness.

Pithagor.

Ensee the vertues of thy godly ancestours.

Plato.

The chiefe vertue to young men is not egerly to attempt any thing.

Socrates.

To a vertuous and well disposed man, every day is high and holy.

Diogenes.

Nothing can corrupt a minde wholly dedicate to vertue.

Aristippus

The high vertues among all noble vertuous people, consisteth not onely to suffer the passions of the Bodie, but also to dissemble them of the Soule.

Mar. Aur.

Trouatie and take paines to spend thy life in the trade of vertue : the paine is but short, but thy vertues shall ever endure. If contrarily, thou shalt haue pleasure to doe that which is euill, thy pleasure abateth, but the euill carrieth fill.

Mufonius.

Vertue verily exceedeth all things : for if liberty, substance, health and liuing, our countrey, parents and children do well it happeneth by vertue, she doth aduance all, and hath all things vnder her gouernment. And in whom great plenty of vertue is found, no good thing is at any time daintie.

Plautus.

Vertuous men feare more two dayes of prosperitie, then two hundred dayes of aduers fortune.

Mar. Aur.

Vertue by aduersitie is best tried.

Legmon.

That person is not worthy to liue, that will not study to liue vertuously.

Diogenes.

The fift Booke.

- Mar. Aur. **With vertue God sustaineth vs, and with the order of Justice the people are well governed and ruled.**
- Diogenes. **Vertue is prayled of many : but there is no man that effectually followeth it.**
Men will put themselves to paines for the attayning of all things saue vertue and honesty.
- Mar. Aur. **In all voluntary things a man may be vertuous, but in naturall things, I confesse euery man to be weake.**
- Hermes. **Like as the eye cannot see at once both above and beneath, no more may the wit apply both vertue and vice together.**
- Socrates. **Like as in a paire of Tables, nothing can bee well written, befoze the blots and blurs be wiped out : so vertue and noblenesse cannot be seene in a man except he first put away his vices.**
To a vertuous man, it is but a small reward to be Lord ouer all the earth: and it is but a small chastisement to take a vicious mans life from him.
- Pyrhus rex. **Vertuous and well disposed persons, haue honestie and shamefastnesse in all places.**
- Plato. **Like as a precious stone in a golden Ring: so shineth an heart that is settled in vertuousnesse.**
- Mar. Aur. **Young vertuous persons are bound to honour auncient wisemen.**
- Hermes. **Like as men choose good ground to labour and to sow, so should they choose also vertuous and honest men to be their seruants.**
- Plutarch. **It is a great vertue to flye those things our selues which we reprove in others.**
- Thales. **Without vertue man is but in the number of beasts.**
In Vertue may bee nothing counterfaiete: but

but therein is the onely image of Vertue called
Simplicitie.

He that liueth vertuously in this life, his spirit
Shall haue rest with God. Mar. Aut.

The summe of all.

Vertue in all workes is greatly to be prayesed,
As the head Fountaine and iewell most precious.
By Vertue friendship and loue is purchased:
Vertue is a garment most comely and curious,
To obtaine Vertue therefore be studious:
For he that loueth vice and doth Vertue detest,
May well be compared to a loathsome beast.

Of Wisdome: a mentall vertue. Chap. III.

Sapience is the Science of things diuine and Tullius.
humane, which considereth the causes of eue-
ry thing, by reason whereof that which is diuine
she followeth, and that which is humane she esteemeth
very light.

Sapience is the foundation, and roote of all Aristotle.
noble and laudable things: by her we may wotme
the good ende, and keepe vs from euerlasting
paine.

Wisdome is the knowledge of diuine things, &
is the head of all other Sciences.

True wisdome teacheth vs as well to doe as to
speake.

It sufficeth not a louer of wisdome to reprove Mar. Aut.
the vices of others by words, but it is necessary
he doe himselfe that which he requireth others to
doe.

Of all the gifts of God wisdome is the most Plato:

cx=

The fift Booke.

excellent: shee giueth goodnesse to the good, and
forgiueth the wicked their wickednesse: she orde-
reth the minde: shee directeth the life, and ruleth
the workes thereof, teaching what ought to bee
done, and what to be left vndone, without which
no man can be safe

¶ **W**isdomme is life, and ignorance is death, where-
fore the wiseman liueth, because he vnderstandeth
what he doth: but the ignorant is dead, because he
doth he knoweth not what.

The haters of wisdomme, are louers of death.

Wisdomme is the defence of the soule, and the
mirrour of reason: and therefore blessed is hee that
trauaileth to get her, for shee is the ground and
root of all noble deeds: by her wee obtaine the
chiefe good, that is, euerlasting felicity.

Wisdomme and iustice are honourable both to
God and Man.

Hermes.

¶ Of all the good gifts of God, wisdomme is most
pure, she giueth goodnesse to good people, she par-
doneth the wicked, she maketh the poore rich, and
the rich honourable: and such as vnfaignedly em-
brace her she maketh like vnto God.

Prudence is the guide of all other good ver-
tues.

Wisdomme garnisheth riches and shadoweth po-
uertie.

To men of low degree wisdomme is an honour,
and foolishnesse is a shame to men of high degree.

As we see oftentimes vnder a bare and tyme
coat Wisdomme lyeth hid: so likewise vnder rich ve-
stures and ornaments folly greatly and hurtfully
lurketh.

Pithagor.

Wisdomme at the beginning seemeth a great
wonder.

Wis-

Wisdome thzoughly learned will neuer bee forgotten.

Wisdome is like a thing fallen into the water, which no man can finde except he search at the botome.

It is not possible for him to obtaine wisdome and knowledge, that is in bondage to a woman.

Wisdome most commonly is found in him that is Boetius.
good and vertuous.

That man is unhappy wheresoeuer hee come, Socrates.
that hath a wit, and will not learne Wisdome.

Wisdome causeth a man to be honoured.

Alex. Sen:

A quiet man ioyneth his wisdome with simplicity.

By wisdome is marked and substantially discerned the words, acts, and demeanour of all men, betweene whom happeneth to bee entercourse or familiarity, whereby is ingendred a fauour or disposition of loue.

Wisdome causeth a man to know his Creator, Hermes.

He that desireth wisdome, desireth the most high and diuine estate. Solon.

Hee that findeth Wisdome findeth life here in this life, and in the world to come.

He that seeketh Wisdome the right way findeth her, but many erre, because they seeke her not duly, and blame her without cause.

Science is had by diligence, but Wisdome and discretion commeth from God. Aristotle.

The feare of God is the beginning of Wisdome. Socrates.

Honour Wisdome, and deny it not to them that would learne it: and shew it not vnto them that despise it. Pythagor.

All such persons as are to bee approued very vile Hesiodus:

The fift Booke.

vile and nothing at all profitable, which being of themselves loide of vnderstanding and wisdom, will stubboznlly disobey such as gladly would giue vnto them both sage and wise counsaile.

Aristippus The report of wisdom and vertue, is good in a Tyrants opinion, so long as he thinketh that nothing which is spoken or done, bee repugnant against his affections: for he accounteth it vanity, (iudging as a sicke man) nothing to bee good that agreeth not with the scent or taste of his owne lustsome appetite.

Plato. Wisdom is a Tree that springeth from the heart, and beareth fruit in the tongue.

Without study of wisdom the minde is sicke,

Early rising and much watching are profitable to keepe a man in health, and to increase his wisdom.

Plato. Wisdom in the heart of a foole is like a flying thing that cannot long continue in one place.

A man of perfect wisdom cannot die: and a man of good vnderstanding cannot be poore.

Archilaus. It is a speciall point of wisdom to know to what purpose the time best serueth.

Seneca. Power and might is in young men: but wisdom and Prudence is in the aged.

Wisdom maketh men to despise death, and ought therefore of all men to be embraced, as the best remedie against the feare of death.

As the Plough rooteth out from the earth all brambles and thistles: euen so wisdom rooteth out all vices from the minde.

Plato. Like as an hand is no part of a man, except it can doe the office of an hand: so is wisdom no part of a wise man, except it bee occupied as it should be,

Like

Like as the eye without light can neither see it selfe nor iudge of any thing else : so the soule that lacketh wisdome, is brut, and knoweth nothing.

As health conserueth the body, even so wis- Socrates.
dome conserueth the soule.

Like as the sicke man which asketh counsaile, Seneca,
and is taught of the Physician, is neuer the neerer health except he take the medicine : so he that is instructed in wisdom and vertue, and followeth not the same, is neuer the better therefoze, but loseth the health of his body, and blessednesse of his soule,

Like as an Adamant, by a secret and hid power Plutarch.
draweth Iron vnto it: euen so wisdom by a secret meane draweth vnto it the hearts of men.

As hee which in the game place runneth swift Seneca,
and continueth still his pace, obtayneth the crowne for his labour: so all that diligently learne and earnestly follow wisdom and vertue, shall be crowned with euerlasting glory.

Among wise men hee is wisest that knoweth much, and sheweth to know but little.

Vpon perfect and true wisdom, waiteth continually two hand-maydens, that is to say: Humility and Sobernesse.

A wise man is knowne by two points : hee will not lightly be angry for wrong that is done vnto him, nor is proud when he is praised.

A perfect wise man mortifieth his worldly desires : by means whereof hee subdueth both his Seneca.
soule and body.

There is none happy but the godly wise man : A man is rightly happy, except he be both wise and good : for perfect and true felicity is not without wisdom and goodnesse.

The fifth Booke.

Plato.

Contrariwise, they which bee ignorant and of euill disposition bee vnhappy: for where ignorance and sinne is, there infelicity and misery most plainly appeareth.

There is wise that acknowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to be good.

It is better to be wise and not to seeme so, then to seeme wise and not to bee so: yet men for the most part desire the contrary.

A wise man vnderstandeth both the things that are aboue him, and those also that are beneath him, he knoweth the things that are aboue him, by the benefit which he receiueth thereby, and things beneath him, by the vse that he hath of them.

Isocrates.

A wise man is knowne by three points: in making his enemy his friend, the rude learned, and in reforming the euill disposed vnto goodnesse.

Wise men for the truths sake ought to contrary one another, that by their contention the truth may the better be knowne.

Aristotle.

A young man cannot be perfectly wise, for wisdom requirerh experience, which for lacke of time yong men cannot haue.

A wise man ought to repute his error great, and his goodnesse small.

He shall be wise that keepeth wise men company.

It is a shame for a wise man to say, I thought not so much.

It is a point of wisdom to cut away all occasions which might hinder the doing of the honest profitable things.

No man can refraine from doing amisse, but a wise man by one perill will auoid another.

He is a wise man that doth good to his friends, **Hermes.**
but he is more then a man, that doth good to his
enemie.

He that forbeareth to speake, although hee can
doe it both wisely and eloquently, because neither
in the time nor in the hearers he findeth opportu-
nity, so that no fault may succeed of his speech: he
therefore is vulgarly called a wise person.

A wise man cannot be slandered of any thing. **Mar. Au.**

A wise man meriteth more punishment for a
light deed done openly, then a secret Murderer.

A wise man ought to thinke that while hee li-
ueth in this world, he holdeth his felicitie but at
adventure, and his aduersity for a naturall patri-
mony.

The mother of extreame mischief is worldly
wisdome. **Plato.**

Who so hath Lands and goods enough, shall **Cicero**
soone haue the name of a wise man.

Nothing can happen better to a wise man then **Tullius.**
modericy of substance.

Desire not to be wise in words, but in workes:
for wisdome of speech wasteth with the world,
but workes wrought by wisdome, increase unto
the world to come. **Aristotle.**

The summe of all.

*Wisdom the most high and diuine estate,
The root of all noble and laudable things,
The great gift of God, most sweet and delicate,
The tree of all pleasure that in the heart springs,
Whose deare and dainty fruit the tongue forth brings,
And they that to wisdom themselves would apply,
Must diligently haunt wise mens company.*

The fift Booke.

Of Learning and Knowledge, two Men- tall Vertues. Chap. III.

Plato.

Socrates.

PLato affirmeth that there is set in the soule of man, comming into the World, certaine Spi-
ces, or as it were seeds of things, and Bulers of
Arts or Sciences. Wherefore Socrates in the booke
of Sciences, resemoled himselfe to a Midwife,
saying in teaching yong men, he did put into them
no Science, but rather brought forth that which
already was in them: like as the Midwife brought
not in the childe, but being conceived did helpe to
bring it forth. And like as in Hounds is a power
or disposition to hunt, in horses and grey-hounds
an aptnesse to run swiftly: so in the soules of men
is ingenerate a kinde of Science, which with the
mixture of a terrestriall substance, is darkened.
But where there is a perfect Master prepared in
time, the brightnesse of the Science appeareth
cleare, like as the power and aptnesse of the beasts
before rehearsed appeareth not to the uttermost,
except it be by exercise provoked, and that sloth
and dulnesse, being plucked from them by indu-
stry, be induced to the continuall act, which (as
Plato affirmeth) is proved also in the Master and
the Scholler.

Socrates.

Even so the aforesaid Socrates in Platoes booke
of Sapience, saith to one Theages: Never man
learned of me any thing, although by my company
he became wiser, I onely exhorting and the good
spirit inspiring.

Learning and knowledge is the onely good
thing of the world, and ignorance the onely euill
thing.

Lear-

Learning is no other thing but the aggregat^{ion} Alex. Sen.
on of many mens sentences and acts, to the aug-
mentation of Knowledge.

A person void of Learning and sufficient vtre= Aristippus
rance, differeth nothing from a stone.

Who so laboureth to aduance the minde with Diogenes.
good and laudable qualities, and with vertuous
and honest disciplines, shall be assured of much the
better friends.

Those men that do most excell in Learning and Aeneas
Eloquence, and do in such things more then other Siluius.
men, they should be most renowned, most worthe-
ly prayled, and duely preferred.

Learn such things while thou art a Childe, as Plato.
may profit thee when thou art a man.

Endeuour thy selfe in thy youth to learne, al-
though it be painful: for it is lesse paine for a man
to learne in his youth, then in his age to be igno-
rant.

It becommeth a man from his youth to bee Hermes,
shamefast in filthy things, and to bee studious in
those that are honest.

He is to be commended, which to his good bring-
ing vp, is yneth Vertue, wisdom, and Learning.

Be so er and chaste among young folke, that Plato.
they may learne of thee, and among old folke, that
thou mayst learne of them.

Giue good care to the aged, for hee can teach
thee of the life to come.

Forget not to giue thankses to him that instru-
cteth thee in Learning.

When thou art weary of study, sport thy selfe
with reading of good Stories.

Where can a man be better accompanied then Mar. Aur.
with wise men, or else reading among Bookes?

The fift Booke.

Learn to honour vertue, to reioyce in temperance, and to giue honour to sobriety, lowlinesse, or meeknesse.

Endeavour thy selfe to doe so well that others may enuy thee therfore.

Tullius. We must take good heed and beware with diligence, that we in our calling doe nothing rashly, aduenterously, fondly, negligently, & vnadvisedly, for we be not to this end ingendred of nature, that we should seeme to be created for the effects of vanitie, or lightly to spend our time in pastime and playng, in iesting, wantonnesse, and iollity, but we be rather created and borne to sagesnesse, & to the exercise of more graue and profitable studies.

Playng and honest passing the time is lawfully to be permitted and bled, but yet in such wise to be vled, that our naturall sleeping, or other necessary means of resting be not neglected: and that at such time, as we haue sufficiently ended (in our estate and calling) all such graue and earnest causes as needfully we haue to doe.

Tullius. Hee that in certaine pleasures of this life hath some delight, must very warily keepe a measure, lest he want in time the iuioyng of the same.

If thou desirest to be good, endeavour thy selfe to learne to know and to follow the truth: for hee that is ignorant therein, and will not learne, cannot be good.

In whom doctrine hath been found, ioyned with vertue, there vertue seemeth pure and excellent.

Learn by other mens vices, how filthy thine owne are.

He is sufficiently wel learned that knowes how to doe well, and hee hath power enough that can refrain from doing euill.

What difference is betweene a man presuming Mar. Aur.
to be a man not being learned, and a beast ?

Better it is to be a begger, then a man without Aristippus
Learning.

They are in a wrong opinion, that suppose learn- Phil. Rex.
ing to bee nothing auailable to the gouernance
of a Common-wealth.

No small vtility groweth to a Common-wealth Aristotle.
by the Sapience of a learned Prince, Ruler, or
Gouernour.

The most Learning and Knowledge that wee Mar. Aur.
haue, is the least part of that we be ignorant of.

He that knoweth not that he ought to know, is Pithagor.
a brutt beast among men, he that knowes no more
then he hath need of, is a man among brutt beasts,
and he that knoweth all that may be knowne, is a
God among men.

Esteeme him as much that teacheth thee one
word of wisdom, as if hee gaue thee abundance
of Gold.

Keepe company with them that may make thee Xenoph.
better.

Be apt to learne wisdom, & diligens to teach it.

Search for the cause of euerything.

Labour not for a great number of Bookes, but Seneca.
for the goodnesse of them.

Let it not grieue thee to take paines, to goe to
learne of a cunning man, for it were a great shame
for young men not to traualle a little by Land to
increase their knowledge, sith Merchants do saile
farre by Sea to augment their riches.

An opinion without Learning cannot be good.

The vblearned must beware that they presume
not to iudge of matters which they vnderstand
not without some authoricall direction.

Learn

The fift Booke.

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristippus. Learne diligently, the goodnesse that is taught thee, for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered him of his friend.

Learning is Studies Sister.

Learning maketh young men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

Socrates. Of all things the least quantity is to be borne, saue of Learning and Knowledge: of which the more that a man hath, the better may he reare it.

To lacke Knowledge is a very euill thing, to disdain to learne is worse, but to withstand and repugne the truth against them which teach the truth, is worst and furthest from all grace.

Socrates. Intelligence is King both of Heauen and also of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

Isocrates. It is no shame for a man to learne that hee knoweth not, of what age soeuer he be.

Macrob. Know thy selfe.

He that knoweth himselfe well, esteemeth but little of himselfe: he considereth from whence hee cometh, and wherunto he must, hee regardeth not the vaine pleasures of this brittle life, but excolleth the Law of God, and seekes to liue in his feare.

He that knoweth not himselfe is ignorant of God, wilfull in wickednesse, vnprofitable, and utterly gracelesse.

Demosth. Sicknesse, pouerty, and aduersity, are meanes
re-

requisite (as by the rod of God) to ouerthrow
chastise, and keepe low the power of the proud
flesh : whereby a man shall the better know him-
selfe.

The knowledge of the law of God worketh a
man to know himselfe, and is the onely right way
to eternall saluation.

Cunning continueth, when fortune flitteth,

Alex. Seu.

To vlearne euill, is the best Learning.

It seemeth that great vexation & trouble should
be in the minde of him that dwelleth with a wise-
man, and can learne nothing of him.

Hermes.

The godly being giuen to the studies of Lear-
ning and wisdom, doe chiefly bestow their wis-
dome, prudence and vnderstanding to mens com-
modities.

Tullius.

The vnderstanding and knowledge of vaine
men are but beast-like to those that are possessed
with the heauendy spirit, which is secret and hid ;
and whereas they speake and vtter their know-
ledge all others ought to be still.

Mar. Aur.

Heating in a man is a great help to knowledge.

Aristotle.

Much babling is a signe of a small knowledge.

Pithagor.

Knowledge seemeth to bee a thing indifferent
both to good and euill.

Aristippus

Knowledge is better in youth then in age.

In a short while wee learne all euill, but in a
long season we cannot learne any goodnesse.

Mar. Aur.

The more wee exalt and rayse our selues with
Learning and Knowledge, the more low doe wee
put the flesh with miseries.

Both sleep and labour are enemies to learning.

Plato.

To learne better is a good punishment for ig-
norance.

Learn to liue well by teaching of righteousness.

Learn-

The fift Booke.

*The vertue
of learning.*

Learning and knowledge is sought for of good men, and lodged euen in their breasts to this end onely, that they may thereby know sin, and eschew the same, and know vertue and attaine vnto it: for if it be not applyed hereunto of them that haue it, she leaueth in them her whole duty vndone.

Alex. Scu.

In vaine is that long trauaile in studie and learning, where actuall experience doth not shew forth her fruits.

Socrates.

Like as a field, although it be fertile, can bring forth no good fruit except it bee first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

Seneca.

As we behold our selues in other folkes eyes, so should we learne by other mens report, what doth become vs, and what doth not.

Like as in meates the wholesomenesse is as much to bee required as the pleasantnesse: so in hearing and reading authours, we ought to desire as well the goodnesse as the eloquence.

Plato.

Like as Bees out of flowers sucke forth the sweetest: so should men out of Sciences learne the best.

As a Captaine is a director of a whole host: so Reason toynd with knowledge is the guide of life.

The summe of all.

*In mans soule there is set at his first entrance
Into this short life of care and misery,
Certaine hid seeds of pure and liuely substance,
Rulers of Sciences, as Plato doth testifie:
Whereby at all times we may the more worthily
As men among men through Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.*

Of Feare. Chap. V.

Fear is a vertue that groweth of an vndoubted beliefe in God, and it hath in it such force, that it maketh courage to flie, and maketh a man to abstaine from sinne and wickednesse. Anachar.

— A man can be iust, without the feare of God. Socrates.

If thou wilt desire truely to know what is the feare of God, thou must vnderstand it to be, both to desire deuout things, and also to liue deuoutly and holily. The feare of God is also to be vnderstood to be the well of life, springing vp into euermourning life, whereby are washed onely the repentant sinners, and such as are not filthily spotted. Mar Cell. What the feare of God is.

Feare dependeth on loue, and without loue it is soone had in contempt.

Feare God aboue all things, for that is righteous and profitable, and so order thy selfe that thy thoughts and words bee allwayes of him: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures: and therefore men ought to loue, feare, and obey him, though they should be constrained to the contrary. Socrates.

If thou knowest not what is sinne, nor what is vertue, by the feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Consider how full of griefe and misery, how short and transitory this present life is, and the vaine pleasures thereof: how on every side thine enemies compass thee, and that death lyeth in waite against thee, and euery where catcheth thee sodainly and vnawares, Plato.

Feare

The fift Booke.

Pithagor.

Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercy, remember also his righteousness.

Feare not threatning, neyther bee overcome with sweet words and faire promises: for with these twaine, the godly (of the wicked) are sharply assayed in this world.

Socrates.

By the feare of God we attaine helpe of the holy Ghost, which shall open to vs the gates of saluation, whereunto our soules shall enter, with them that haue deserued euermlasting life.

Hermes.

He that feareth God as hee ought, shall neuer fall into the pathes that leade men into euill.

Socrates.

The feare of God is the beginning of wisdom: and the want of Gods feare is the very ground and foundation of all foolishnesse, unfulnesse, and abomination.

When the feare of God is once gone from a man, there remaineth then nothing else but lightnesse of life, extreame rashnesse, forgetfulnesse of God, and running head-long into all kind of sinne and mischief.

A man that feareth God, serueth God, prayeth faithfully vnto God, and distributeth liberally to the poore.

**Proper-
tius.**

He that rightly feareth God, and esteemeth well the excellency of his Majesty from his heart, cannot forget such precepts as he receiued of God, but will alwayes thinke vpon the obseruance of them.

The feare of God doth not onely intebdram the hard & other parts of the body from committing euill, but also it helpeth to the cleansing of the mind
and

and withdraueth the consent thereof to euill.

Nothing is sweeter then the feare of God.

There is no strength of Empire so great, which Tullius.
suppressed by feare can long continue.

He ought to feare many, whom many do feare. Aristippus

Whom many men doe feare, they doe hate, and Ennius.

euery man whom he hateth he desireth may perish

They that desire to be feared, needs must they Tullius.
dread them of whom they be feared.

There is nothing so sure which standeth not in
danger of his inferiour.

He that is not mitroned with Charity, is at-
tended with terrour.

The summe of all.

*Without the feare of God no man can be iust,
Nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filth by lust,
Feare findeth entrance into a life most pure;
Which Feare upon Loue dependeth all sure:
Or else Feare without Loue, encreaseth hatred:
And whom men doe feare they wish were perished.*

Of Death not to be feared. Chap. VI

Death is the dissolution of the body.

Death is none other thing but the parting
of the soule from the body.

Hermes.

Aristotle.

What thing is Death but a trap doore wherein
the Tent is closed in the which are folded all the
miseries of this life.

Mar. Aur.

Death doth looke for thee euery houre.

Basil.

As soone as thou art borne to possesse the earth,
death issueth out of his Sepulchre to find thee.

As

The fift Booke.

As thou knowest not when or where death will meete thee, so thou must remember that alwayes and in euery place he seeketh for thee.

It behoueth a man so to vse himselfe, that hee looke for death euery houre: and to be alwayes in a readinesse for the comming of death.

August.

There is nothing that moze calleth a man back from liue, then the remembrance of Death.

Blacke vgly Death maketh all subject to the rigour of his Law.

Death deadly woundeth without dread or dauntiance.

Experience plainly teacheth, and all Ages approueth, that Gods plagues threateneth, sicknesse calleth, old age warneth, Death sodainly taketh, and the earth finally deuoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh vp, and appeareth not againe.

Pithagor.

Death is a thing that cannot bee eschewed, wherefore it ought to be lesse feared.

Socrates.

Death is common to all persons, though to some one way, and to some another.

Mar. Aur.

An euill death putteth great doubt of a good life: and a good death excuseth an euill life.

It were better for a man to die and lose this life, to attaine much wealth, then to escape, and to liue in misery.

A worshipfull death is better then a miserable life.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who haue their felicity in this life, and are ouerwhelmed with the vanities of this world, they inmoderately feare Death, and they tremble and shrinke at their

their bodie s, when they heare of death: whose wicked hearts and mindes are so giugliouer, to embrace and hold fast the fickle pleasures of this life, that they doe bitterly forget, or rather appeare doubtfull of the euerlasting world to come.

Though the bodily death, by diuers meanes and for diuers causes bee vnto men very tedious and bitter: yet the death thereof, for the testimony of Gods Truth is vnto the godly most easie, most ioyfull, sweete and delectable: because hee seeth (thzough the eye of faith) the present performance of Gods heauenly promises.

Death is life to him that looketh to haue ioy Aristotle, after it.

Death of the euill, is the suretie of good.

Life iudgeth vndirectly of death.

Payle no man before death, for death is the Isocrates. discoverer of all his workes.

Death is the finisher of al tribulation & sorrow. Seneca.

By that same way that life goeth, death cometh. Mar. Aur.

If we liue to die, then we die to liue.

Mar. Aur.

Death despiseth all riches, and glory, and troubleth both rich and poore folke together. Boetius.

Death riddeth the body out of paines.

Diogenes.

As the beginning of our Creation commeth of God: so it is meete that after death our soule returne to him againe. Aristotle.

To men occupied about diuine things, life seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of couetous and euill people.

Death is the rest of all couetous people.

Solon.

Like as age followeth youth: euen so death followeth age. Horace.

The fift Booke.

Mar. Aur. Short is our life, and shortly death commaundeth vs to close our eyes, and to follow the course of death.

Plutarch. After winter the Spring time followeth, but after age youth neuer commeth againe.

The end of sicknesse is death, and the end of darknesse is light.

Mar. Aur. When the life passeth there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor paine of the flesh.

Plato. He which feareth to haue paines after Death, ought in his life time to auoid the perill, which is his owne wickednesse.

A rash and wicked eye that delighteth to behold vanity, may well be called the window of Death, for it is the deadly Minister of the hearts concupiscence, and forerunner of filthy facts, thefts, robberies, extortions, and such like.

Socrates. None need to feare death, saue those which haue committed so much iniquity, as after death deserueth damnation.

It is a happy mans lot to die before he desireth death.

He is in a miserable state that wisheth to die.

Thou must needes dye, but not so oft as thou wouldest.

Plato. For brightcousnesse and other mischieuous deeds, the soule after death is sore punished.

Death is sweet to them that liue in sorrow.

Plato. Take not so much thought to liue long, as to liue well.

Hermes. Despise bodily death, and it shall bee life to thy soul: follow truth and it shall be saued.

Wisdom maketh men to despise Death, and ought

ought therefore of all men to be embraced, as the best remedy against the feare of death.

It appertayneth to men that be valiant, rather to despise death, then to hate life.

Death and sleepe be Cousins germane.

Qui. Cur.
Seneca,

This is to bee alwayes noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe, and in going into thine house thou art not sure thence to goe out againe: likewise when thou goest to thy bed, thou art not sure to rise from thence againe.

Live and hope as if thou shouldest die intine= Plinius.
diately.

One day becometh another, but the last day giueth iudgement of all that is passed. Homer.

Death ought rather to be desired then despised: for it changeth vs from this world of uncleannesse and shame, to the pure world of worship: from this transitory life to life euerlasting: from the world of folly and vanities, to the world of wisdom, Reason, and Truth: and from this world of trauell and paine, to the world of rest and consolation.

O how happy were it for the unhappy Man (if forgetfulnesse deceiue him not) to remember the state of this life, how short it is, how full of misery, vanity and woe, an approued exile, and hath nothing in it permanent? It is a continuall conflict, strife and war, a wandring wilderness, and a baile of wretchednesse, wherein wee are continually compassed with most terrible, fierce, and feareful enemies, to the deadly wounding, slaying and ouerthrowing both body & soule into Hell. O these mischietes considered why should man then haue such desire to dwell in this wretched world, &

Mar. Aut.

to liue in such a loathsome and laborious life? to tarry in such wretchednesse, and to remaine in such a perillous state? were not death much rather to be desired? were not the houre of death much better then the continuance of such a life? for to the godly, death is the most happy messenger & quicke dispatcher of all such displeasures, the end of all trouble and sorrow, the bed of all rest, the doore of good desires, the gate of gladnes, the port of Paradise, the haue of heauen, the entrance to felicitie, and harbour from all misery, and the beginning of all Blessednesse. Therefore the day of deaths happy visitation is not to be contemned or feared, but rather to bee highly celebrated with Joyfulness, Mirth, and Melodie. Farre off therefore be it, that we should either at the hearing or presence of death, haue feare in vs and trembling, that such a friend should not bee welcome vnto vs, that the foulness of his face should feare vs from his good conditions: that the bitterness and hardness of his rough huske should hinder vs from the sweet taste of such a comfortable kernell: yea, farre off bee it, that the feare of deaths discommodities, should hinder vs, or plucke vs backe from the ioyfull embracing of so many and innumerable commodities which hee daily bringeth, for the most quiet state of the godly, and not to heare, see and feele this: woe be to those deafe eares, blind eyes and hard hearts. whereby men wickedly feare and flye from that which (with most ioyfull desire) they should wish and embrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day and houre of death, but abide with patience thine appointed turne, and thanke thy Maker for thy change.

we saile with great trauell through the great Mar. Aur:
and dangerous perils of this short life, and sodain-
ly at one houre wee are commanded to take land
and discharge vs of our flesh, and to take the earth
for a Sepulchre.

In these our dayes of misery, wee reade many
things, we heare, we see, we desire, wee doe at-
taine, we possesse, suffer, and doe rest much, and
sodainly we are called by death: and of all these
things we shall beare nothing away, because all
they and we are nothing.

All the trauels of the world are weighty, but Mar. Aur.
the trauels of death are weightiest.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

All things at the last haue an end by death, saue
onely death, whose end is vnknowne.

Then (if we be good) sith wee shall change the
wearie life and company of men, for the sweetnes
and ioy of God: and the doubts of fortune, for this
sure life: and the great and continuall feare, for
perpetuall peace: And this euill and naughty cor-
rupt life, for good renowne and glozy: we ought
to thinke verily this should bee none euill but a
change most blessed and happy.

Oh what blessednesse is it to haue death due for
our sinnes diuered into a demonstration and testi-
fication of Gods Truth.

When our last houre is come necessitie carrieth P hotion.
vs hence, though we be not willing: but if we bee
willing, then haue we with God, both thanks,
and euerlasting reward.

Doubtlesse, so onely shall the soule of man most
happily at the last by death depart from the body,
as shee hath aforehand through true knowledge

The fift Booke.

diligently recorded and practised death : and hath also long time before (by despising of things temporal, and by contemplation and loue of things spirituall, bled her selfe to be as it were in a manner absent of a part from the bodie,

The summe of all,

*Death is the Dissoluer of each mortall body,
Drineth all againe to their first matter, Dust,
Which while we liue should put vs in memory
From whence we came, and beace to what we must,
Fearefull to the Euill, but ioyfull to the Iust,
Who after this life, through death transitory,
For deathlesse life ioyned with ioy doe trust,
whose life by death is led to greater glory.*

Of Libertie. Cap. VII.I.

Diogenes. **T**he best thing in this present life is Liberty: Liberty be it neuer so poore is to be preferred before all delights and pleasures where Liberty is not,

Cicero. He is to be counted free and at Libertie, which is void of all lust and concupiscence.

Libertie is a power giuen vnto man, whereby he may liue, as he himselfe shall thinke good. And he liueth properly as he lusteth to himselfe which followeth, in cōuersation, those only things which are good and honest, who enioyeth freely his office, who hath a foresight how to liue well, who obeyeth not the Law for feare of punishment, but for truths sake and equity : and with whom there is nothing more effectuous then the good successe of his owne aduise and iudgement,

So pleasant a thing to man is the state of liberty, that life is to be aduentured for the happy recovery thereof.

To a man that is once brought by with freedom and Liberty, there is nothing vnto him more grievous and miserable then to be restrained of the same.

Death truly is to bee preferred before servile slavery and bondage.

That is most truly servitude, when a man Diogenes: without moderation or stay of his appetite, doth What Servitude is. follow over-much his owne lust and pleasure: which to overcome is more commendable and praysle worthy, then winning of many, both rich and great Cities.

He is subject to a servile state and bondage Cicero: which cannot refraine from his owne affections,

He that is a goodman and a wise, loseth not his Plato: liberty at any time: no, not so long as breath in him indureth.

Of our selues we haue no liberty nor ability to Augustine: doe the will of God, but are subject to sinne, and shut by vnder sinne.

In very much liberty it is hard to bee moderated, or to put a bridle to wanton affections. Aristotle:

He that hath Liberty to doe more then is necessary, will oftentimes doe more then is tending to honesty. Macrobius

Too much Liberty turneth into bondage. Seneca.

Hope is bondage, but mistrust is Liberty. Thales.

The couetous person, the ambitious, the lecherous, with such other giuen to vice, cannot be free and at Liberty. Diogenes,

A Tyrant neuer tasteth of true friendship, nor of perfect Liberty.

The fift Booke.

Alex. Scu. Slaues and bondmen, haue only this liberty, to vse a proud countenance, because they bee shamelesse: and Noblemen be alwayes knowne by their gentlenesse.

Seneca. They bee out of liberty that doe not labour in their owne businesse, that sleepe at an other mans winke, and set their feet where another man steppeth.

Mar. Aur. Where there is corruption of customes, their liberties should be broken.

Terence. Cruelly of ouer much license happeneth great pestilence.

Alex. Scu. All things desire liberty, and mankind most specially.

Cicero. It is better for a man to keepe his owne libertie, then to take libertie from another man.

Will constrained, seeketh euer opportunitie to slip off the choller.

Nothing is in the perfect state of ioy, if liberty be away.

The summe of all.

Although honour, bealth, riches, and dignity,
Be dainty pleasures that Nature doth imbrace,
Yet Liberty as Writers doe testific,
It is the Best thing that men can purchase:
The poore mans liberty doth plainly deface,
The rich in Prison, or bondslau to riches,
Whose lines are wasted in most wretched distresses.

OF

Of Goodnesse. Chap. VIII.

That thing is to be called good, which includeth in it selfe a dignitie that sauioureth of God and Heauen, so that those things are onely worthy the name of Goodnesse, which hath a perpetuity and stedfastnesse of godly substance. Plato.

As God himselfe is all Goodnesse, so he loueth all things that are good, which is Righteousnesse and Vertue: and hateth the contrary, Vice and Wickednesse.

Those persons verily may be called good which do so behaue themselves, and in such wise do liue, that their faith, suretie, equalitie and liberalitie be sufficiently proued: and that there bee not in them any couetousnesse, wilfulnesse or foole-hardnesse, and that in them be great stability and constancy. Tullius.

It is not onely sufficient for a person to be good, but it is necessary that he put from him all occasions that are reputed euill. Man. Aur.

It is good right, that they which be good men, and doe well, receiue the honour which they bee worthy to haue: and to them which bee good, and already aduanced to honour, they giue such courage, that they endeavour themselves with all their power, to increase that opinion of goodnes, whereby they were brought to aduancement, which needs must bee to the honour and benefit of those, by whom they were so promoted. Plato.

Many yeres of a mans life are not to bee reckoned, but rather the good and godly workes that he hath done.

Those be a curious kind of men that will seeke to know another mans life and behauiour, and be

The fift Booke.

bee slow to seeke the amendment of their owne liues.

Hermes.

He may be called good, that other men fare the better for his goodnesse.

Iuan-vari-
rius.

He is to bee counted a good man among them that are good, whom neuer man saw to doe any euil works, nor heard him speake any euil words, nor doe any thing but it was to the comfort of the needy, and profitable to the Common-wealth.

Socrates.

Thou canst not be perfectly good, if thou hatest thine enemy, what shalt thou then be if thou hatest thy friend.

Let him that is a good man bee a louer of all good men, because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiarity and company: for God shall thereby be praysed, and he himselte well commended, ioyfully comforted, and blessedly rewarded.

Plato.

There is no greater delectation and comfort to him that is good, then to bee seene in the company of good men.

Plato.

Like as a man passing through the Citie, and seeking where he may find a good Carpenter, or a good Smith, hearkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to find that which he looketh for: euen so, if thou wilt haue a good man, goe and looke him out where thou hearest sickness sharply rage, or where iniustice gouerneth, will ruleth, or great power oppresseth, there shalt thou surely find him that thine heart desireth.

Plato.

Aduersitie is sent of God vnto good men, not vniustly nor cruelly, but for a good consideration and louingly: as the doing of a good Father, which with an incomparable charity desireth the
ad-

aduancement of his **Honne** to perpetuall honour and dignity, by such manner of exercise as most aptly tryeth his vertue.

Who doubteth but that they are to bee counted good men, which in aduersity be patient, and death vprightly both in word and deede with all men. Boetius.

The greatest goodnesse of all goodnesse is, when Tyrants are put vnder by vertues acquitted, or to find remedy against accustomed vices, with good inclinations. Mar.Aur.

If thou intendest to doe any good, tarry not till to morrow: for thou knowest not what may chance thee this night. Pithagor.

The goods of the soule, are the principall goods.

Nothing is to be counted good, that may be taken away. Pithagor.

Friendship is the chiefest good thing in a Citie or Country. Aristotle.

Good men reioyce, that not onely they, but all others be cleare of such mischiefes as be put vpon them.

Men ought to doe well to good people, and to chastise the wicked by rigour. Socrates.

In good things behold the mercies of God: and apply them aptly to thy selfe. And in all euill things and plagues behold his iudgments through the which thou mayest learne and feare to offend him.

Doe not what thou wouldest, but what thou shouldest.

There is nothing so well done of them that be good, but forthwith it shall bee counterfeited of them that be euill. Mar.Aur.

The tongue is both good and euill to a man.

The

The fift Booke.

Pithagor. The hearts of good people are the castle of their secrets.

Socrates. He that doth good, is better then the good which he doth: and he that doth euill, is worse then the euill that he doth.

Legmon. A good thing the further and the more largely or appertly it is knowne, the further the vertue thereof spreadeth and rooteth it selfe in mens hearts and remembrance.

If thou doest good to the euill, it shall happen to thee, as it doth to them that feede another mans Dogge, which barketh as well at his feeder, as at an other stranger.

Mar. Aur. If good men be diligent to seeke others that be good, no lesse ought they to hide themselves from them that be euill: for a godly man with one finger hath power ouer all them that bee vertuous, but to withstand one euill person, he hath need of hands, feet and friends.

A good rich man may seldome be found.

He that is mighty, is not by and by good, but he that is good, is immediately mighty.

Plutarch. It is the part of a good honest man to forget dishonest things, which to remember is a point of euill.

It is better for a man to amend himselfe by following the good example of his Predecessours, then to make his Successours waye worse by following his vntuifull vicious liuing.

Cicero. The greatest fault in a man that is good is to approue euill rather then good, and the greatest euill in an euill man, is to condemne good for euill.

Mar. Aur. The euill man is alwayes desired for his wickednesse to be dead: but the good meriteth alwayes to haue his death bewayled.

The goodnesse that commeth of an ignorant Hermes.
man, is like herbs growing vpon a dunghill.

That man seemeth good that is meeke and gentle of condition, soft in words, and restfull in person, and gracious in his conuersation. Mar. Aur.

Virtuous and well beloued persons loue honesty and shamefastnesse at all times, and in all places. Diogenes.

There is nothing so good, nor so well beloued, but course of time causeth vs to leaue it, to dispraise and abhorre it, and finally to bee weary of it.

Good men bee called to ioy, and euill men bee drawne to paine.

The summe of all.

*All goodnesse is giuen vs from God aboue,
The author of Vertue, Grace, and good Gouvernance,
Whose loue and liuely light should euer moue
Mankind by good life, his glory to aduance,
The goodnesse of God, as of long continuance.
And those that be wise men and learned will say
Nothing is good, that may be taken away.*

Of Prayse and Disprayse. Chap. IX.

Apply thy selfe so now in vertue, that in time Plato:
to come thou mayst therefore be praysed.

It is meeke wickednesse, to seeke prayse by Diogenes:
counterfeited vertue.

Challenge not to thy selfe the Prayse of other
mens inuentions.

In all thy doings seeke chiefly the Prayse of
God,

when

The fift Booke.

Chrisost.

When God is blessed, and when thanks and prayles be giuen vnto him of men, then the more plentifull blessings are giuen of him, euen for their sakes by whom hee is blessed: for hee that blesseth God, maketh him debtoꝝ of a greater blessing.

Mar. Aur.

He is greatly to be prayled that leadeth an vn-corrapt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enemy, temperate in his words, and restfull in his person.

Prayse nothing that is not commendable, noꝝ disprayse ought that is prayse worthy.

Prayse honest and good things.

Prayse not the vnworthy because of his vaine riches.

Prayse a man foꝝ that which may neither be giuen him, oꝝ taken from him, which is not his faire house, nor his goodly garments, noꝝ his great household, but his vertue, wit and perfect reason.

Prayse little but disprayse lesse.

He that to his noble linage addeth vertue and good conditions is highly to be prayled.

Anachar.

The good woꝝkes of olde and ancient persons are to be prayled, rather then their white haire, foꝝ honour and prayse ought to bee giuen foꝝ the good life, and not foꝝ the white head.

If thou wilt prayse any man, because hee is a Gentleman, prayse his Parents also. If thou wilt prayse him foꝝ his riches, that appertaineth to fortune. If thou prayse him foꝝ his strength, remember that sicknesse will make him weake. If thou prayse him foꝝ his swiftnesse of foote, remember that age will take it away. If foꝝ his beauty, it wil soone also vanish away: but if thou wilt prayse him foꝝ his manners, wisdom, and learning, that
is

is his owne, and neither commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwayes one with him.

Doe not such things thy selfe, as thou wouldest dispraise in another.

Pithagor.
Protagoras

He that prayseth himselfe, & dispraiseth others, is not worthy prayse.

In the multitude of men, there are few to bee praysted, and many to be disprayed. Mar. Aur.

Nothing dispraiseth a man so much as his owne praying, specially when hee boasterh of his owne good deeds.

To be praysted of euill men, is as euill as to be praysted for euill doing.

If a man prayse thee, remember to bee thine owne Judge. Cato.

We must beware we open not our eares to such as prayse vs falsly, nor suffer our selues to be flattered. Tullius.

None be in so much danger of flatterers as the Prince, Noblemen, and such as be in authoritie.

The cluster of flatterers walke in the Court. Ouid.

If it were as painfull a thing for men to prayse honest things as it is to doe them, then should they be as little praysted as followed.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

It is a point of flattery, to prayse a man to his face. Seneca.

Unmeasurable laud & prayse is to be reprobued. Diogenes.

All things that are good, hath euer the preeminence in prayse and comparison.

It is sufficient to prayse and exalt a childe, seeing his honest towardnesse, disposition or aptnesse well proued by such things as be taught him.

Pride

The fift Booke.

Aristotle. Pride is cause of hatred, & Sloth of Disprayse.
As they which giue willingly seeme to haue but little themselves, euen so they which prayse other folkes slenderly, seeme to desire to bee praysted themselves.

Plutarch. Like as the famished for lacke of other meate, are faine sometime to eat their owne flesh; so many that are haue glorious are forced to prayse themselves because no man will else.

Hermes. As the shadow followeth the body, so prayse followeth vertue. And as the shadow goeth sometimes before, and sometimes behind, so doth prayse also to vertue: but the later that it cometh the greater it is, and the more of value.

Isocrates. Prayse no man before death, for death is the couer of all his workes. Life iudgeth indirectly of death.

The summe of all.

So vertuously endeouour thy selfe to liue,
That men euen worthily thy life may commend:
Counterfeite not vertue for men will it reprinc,
And prayse thee for thy profit, if rightly thou intend.
Both Prayse and Disprayse on our liuing doth depend.
And as after the body there followeth a shadow,
Euen so after Vertues, prayse doth also follow.

THE

THE SIXT BOOKE.

Of the seven Cardinall Vertues, following in
their order, against the seven capitall Vi-
ces; commonly called the seven
deadly finnes.

Cap. I.

Of Humilitie and Gentlenesse.

Humility for her excellency should be the
utter of true Nobilitie.

God hath most respect vnto them that
with humblenesse of heart, cast them
selues lowly before the presence of his maiesty.

Like as the lowlines of heart, maketh a man
highly in fauour with God: euen so meeknesse of
wordes maketh him to linke into the hearts of
men.

Propertius

The vertue of humility encourageth to attaine
truly the Law of God: and maketh apt and meet
vessels to receiue the Spirit of God.

Nature giueth vnto age estimation and autho-
rity: but meeknesse of heart is the gloze both of
youth and age, and giueth vnto them both digni-
ty and honour.

Pontanus

That man is worthily counted happy, which
the higher that Fortune hath aduanced him in
substance and dignity: so much the more lowly he
vaileth his courage.

Seneca

The sixt Booke.

Gregory.

He that doth gather vertues together (for estimation and comelinesse) without the vertue of humility, doth as he that openly beareth fine powder in a rough and boisterous wind.

Alex. Scu.

Gentlenesse and affabilitie are worthy vertues, that causeth men to bee heartily and dearly beloved.

Nothing surely more entirely and fastly ioyneth the hearts of Subjects to their Prince or Soueraigne then mercie, affabilitie, and gentlenesse.

Cicero.

Among many vertues belonging vnto Princes, none is so proper vnto them, or so honourable and Princely, as timely to helpe suppliants, to comfort the afflicted, to encourage them, and to deliuer men from danger in their distresse.

Nothing breedeth so great deformity in a Prince, as to ioyne vnto his high estate and authority, the noysome bitterness of his hard and euill tempered nature.

They doe seeme indeed well to instruct and aduertise vs, which giueth this admonishment vnto vs: that is to say, the higher wee be in authority, so much the more gentle and lowly wee should be haue our selues: for nothing is more seemely or commendable to a Prince or a Noble-man, then vertue, gentlenesse, meeknesse and humilitie.

Crueltie and gentlenesse be two contraries: the one is of all men hated, and the other beloved: for cruelty is an enemy mercilesse vnto the milde nature of man. Men are not in any thing more like vnto God, then in gentlenesse and humility, which most plainly consisteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, and do to

to all men as thou wouldest be done by. *Seneca*
 Fellowship gentlenesse and hate cruelty.

If thou wilt correct any man, doe it rather with
 gentlenesse then with violent extremity. Use mea=
 sure in all things.

Thinke not thy selfe to bee that which thou
 art not: nor desire to seeme greater then thou art
 indeed.

Be gentle and loving to euery body, flatter
 none, be familiar with few, be indifferent and e=
 quall towards euery man, be slow to wrath, and
 swift to mercie and pittie.

Auarice is the thing, that taketh away the *Aristotle.*
 name of gentlenesse.

The gentle and lowly person, cannot be ha=
 red. *Alex. Seuer.*

The Gentleman gently intreated, is content to
 doe all things, but the vile natured man familiar=
 ly used grudgeth at all things.

Give place to thy betters, and to thy elders. Be
 not high minded. Please euery body. Be seruicea=
 ble to euery body. Doe not that to another, which
 thou thy selfe hatest. Get by perswasion and not
 by violence. Hate violence. Be gentle in thy beha=
 viour and familiar in communication.

It belongeth to gentlenesse to salute gladly
 whome that we meete: and to familiaritie to talke
 with them gently and friendly.

It seemeth to be uncomely and great ungentle=
 nesse, a man to be unthankfull.

It is due to tender deserued thanks.

Humanitie and gentlenesse will rather of a
 friend be the best, then for to thinke the worst.

If thou desire that thy friends loue may con=
 tinue, be courteous and gentle towards him, both

in speech be and also in manners: forbear him in his anger, reprove him gently in his errour, and comfort him in his aduersitie.

Like as pride slayeth loue, prouoketh disdain, kindleth malice, confoundeth iustice, and subuerteth Meales publike, euen so gentlenesse, affabilitie or humblenesse, doe stirre vp affection, augment beneuolence, increase Charitie, support Equitie, and preserve most surely Countries and Cities.

The summe of all.

Humblenesse and affability are two worthy vertues,
That most happily purchaseth friendship and fauour.
Yea, euen Printes, and Rulers, that these vertues do vse,
Causeth subiects to obey them, and giue them due honour.
Hate cruelty, be lowly and of gentle behaviour:
For as pride slayeth loue, and ingendreth all wickednesse,
So loue liuely flourisheth by the meanes of humblenesse.

Of Loue and Charitie: Two mentall Vertues. Chap. II.

Constant loue is a principall vertue.

Hermes.

Plato.

Seneca.

Without loue no vertue may be perfected.

He that lacketh loue, ought not to be regarded.

It is not possible to doe any thing well without loue.

Propertius

Socrates.

True loue is that which is not idle, but worketh to serue him whom he loueth.

Loue all men, and bee in subiection to all lawes, but aboue all things loue and obey God.

The greatest argument of godly loue is to loue

loue that which God willeth: and not to loue that which God loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but hee is Lord above all inuentions, all Precepts, and all Commandements, that God hath giuen to man: For Charity hath no bond.

Alex. Scu.

He erreth in mine opinion, that preferreth feare before loue: without the which (witness Socrates) nothing either with God or with man, may long indure or abide.

Socrates.

We are bound to loue, mayntaine and preserue, the common attonement and fellowship of all mankind.

Tullius.

The nature of fauour and grace is farthest off of all things from selfe-loue, seeking nothing lesse then her owne commodity, but rather respect the commodity of others.

None of vs loueth God, that enforceeth to will any thing contrary to Gods will. He perfectly loueth not God that doth any thing without God. Hee perfectly loueth not God, that thinketh any thing besides God. The perfect loue of God, cannot stand with any care or study for this life. The perfect loue of God, abideth not the coupling with any other loue. The perfect loue of God, knoweth none affection to kindred: it knoweth no difference betwene poore and rich, it knoweth not what meaneth mine and thine, it cannot deuide a foe from a friend: for hee that truly and perfectly loueth God, must loue God alone, nothing besides God, nor with God, but loue all indifferently in God and for God.

Pacuvius.

There are two kindes of loue, the one naturall, and the other heauenly.

The sixt Booke.

The good louer loueth his soule better then his body.

Pithagor.

The euill louer loueth his body, & not his soule, A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Homer.

To be louing to him that hurteth vs is the most acceptable thing in the sight of God that a man may doe. Thou shalt be beloued of God, if thou follow him in this point: In desiring to doe good to all men, and to hurt no body.

Mar. Aur.

There is true loue where bee two bodies separate, and yet one heart together.

Loue is payed with loue.

Pithagor.

Small substance increaseth where Concord reigneth: by Discord, great things are scattered, and come to naught.

Of loue mixed with mockery, followeth the fruit of infamy.

There be five wayes noted of louing one another, of the which number one way is prayled, three be bitterly disprayled, & one neither prayled nor disprayled. First, a man may loue his Neighbour for Gods sake, as euery good vertuous man loueth euery man. Secondly, a man may loue his neighbour for naturall affection, because he is his son, his brother, or kinsman. Thirdly, he may loue for vaine glory, as if he looked of his Neighbour to bee worshipped, or aduanced to honour. Fourthly, a man may loue for Couetousnesse, as when hee cheriseth and flattereth a rich man for his goods, or when hee maketh much of them that haue done him pleasures, or may doe. Fifthly and last, he may loue for his sensuall lust and appetite, as when he loueth for delicate fare, or else when his minde foolishly runneth and doateth vpon women,

women. The first way to loue his Neighbour for the loue that he beareth to God, is onely worth to bee prayled. The second way, naturally deserveth neyther prayse nor disprayse. The third, the fourth, and the fift, to loue for glozy, aduantage, or pleasure, all thzee be vtterly naught.

Likenes of manners maketh stedfast & perfect.

Of all things the newest is best, saue of Loue Seneca.
and friendship: which the elder that it waxeth, is ever the better.

Too much selfe-loue is cause of all euill.

Repentance is the end of filthy loue.

Lewd loue is the busines of loyterers.

Loue cannot be mingled with feare.

There is nothing so dark, but that loue espieth.

Loue leaueth no danger vnattempted.

It is not possible for a seruant to bee diligent that loueth not his Master.

He that hath a whole and cleare heart, without Mar. Aur.
inforcing vttereth louing words: he that hath an euill heart alwayes ouercommeth others with words of malice.

That person that is entirely beloued causeth euer great griefe at his death.

The loue of a foole is more noysome then pleasant. Socrates.

As one bird loueth another, and one beast another, and one wise man another: so one foole loueth another. Mar. Aur.

Loue peace, mayntaine concord, be mercifull to the penitent, despise not thine vnderling.

Haunt not too much thy friends houses, for Aristippus that engendzeth no great loue: nor bee not long from thence, for that engendzeth hate, but vse a meane in all things.

The fixt Booke.

Loue betweene Neighboures suffereth to be mitigated with water: but it is requisite that the loue of the Prince and the people bee perfect and pure.

Aristotle. It is better for a man to loue good fellowship then money.

There is no perfect loue, where is no equalitie betweene Louers.

Mar. Aur. Loue in young bloud, in the spring time and flourishing youth, is a popson that forthwith spreadeth into euery veine: it is an hearbe that by and by entreteth the entrails: a swourding that incontinently mortifieth all the members: and a pestilence that assaileth the heart, and finally it maketh an end of all vertues.

Plato. As in euery place Iuie findeth somewhat to cleaue to, so loue is very seildome without a subject.

Mar. Aur. The great voice outward is a signe of little loue inward: and the great inward loue keepeth silence outward.

The old lecherous louer is a Leeke with a white head and a Greene tayle.

Hermes. Like as the fire wasteth the firebrand, so doth scornfulnesse waste loue betweene friends.

Better are the stripes of him that faithfully loveth, then the deceitfull kisses of him that hateth.

This is the iust Ordinance of God, that he that loveth shall haue an end, and it that is beloued shall take an end, and the time that we are in shall also end: then it is reason that the loue wherewith we doe loue shall end likewise.

Hermes. Charitie is a good & gracious effect of the soule, What charitie is. wherby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world beside

beside or before the care and study to know God.

God as hee himselfe is all Charitie and Love, and the onely beginning of all goodnesse: so there floweth freely from him, as from the onely fountaine of his grace into the heart of man (the instrument of all grace) all good motions to worke well, and that freely, lovingly, and of good will, by the power and freedom of his spirit, without respecting of merit thereby or iustification: but reverently (with all ioyfulness) rendering and seeking the only glory of him, by whom (th'ough grace he is so freely and mercifully iustified, made righteous and saved.

Charitie is the child of Faith.

Good workes make not a man iustified or righteous: but a man being once iustified doth good workes.

Chrysost.
Augustine

No deserts of men can haue place before the grace of God.

Charity is not like one vertue, but is such a thing, that by many degrees of diuers vertues it must be gotten, as the small conclusion of all labour and trauaile in vertue.

All Charitie is Love, but it is not true, that all Love is Charitie.

Charitie maketh men to forsake sinne and embrace vertue.

Charity is the whole perfection of a good man.

Charitie maketh a man absolute and perfect in vertues. Plato.

The filthy effects of Bribery, hindereth greatly the worke of Charitie.

As Couetousnesse, Bribery, and Extortion are neuer contented, but needy: so charitable liberality is euermore blessed with plenty.

By

The sixt Booke.

By our Charitie with God we learne what is our duty towards man.

August.

The two wings wherewith a man flyeth vnto God be these: if thou forgivest him that hath offended thee, and dost helpe him that hath need of thee.

How can Charity to man stand, when Charity to God (which is obedience to his will) is overcome.

Six things here following are specially to be noted, that in what man soever any of them doeraigne, there abideth not in him any spark of Gods Charitie: First, looke vpon the vnnmercifull and cursed man, that being void of pittie cannot forgive, but still boyleth in his appetite to see avenged. Secondly, looke vpon the envious stomacke, how he without rest fretteth in coueting the sight of his hurt whom he so cruelly spighteth. Thirdly, looke vpon the insatiable Glutton (without godly regard) hee beastly prouideth his belly cheere. Fourthly, looke vpon the filthy Lecher, how busie hee is to compasse his vngacious thoughts. Fifthly, looke vpon the wretched covetous man, how without reason and good order, hee continually scrapeth, and beateh his braine to gather gaines. Finally, looke vpon the Ambitious and haughty hearted fellow, how busily he bestireth him to get promotion and worship. These kind of men through their vaine and corrupt fantasies (not possessed with the grace and Charity of God) be no lesse greedy to satisfie these their vnsatiable desires, then the hungry and thirstie bodies (through naturall necessity) seeke to be refreshed.

Whosoener feeleth in his heart any power or
title

title of hatred or enuy, for any manner of cause against any man, that person may be well assured that he is not in Charity with God.

Charity is a word much blessed with every man and woman, but not so well perceived, as it is commonly spoken.

Like as fire is an instrument, without which Plutarch. few workes can be finished, so without Charitie nothing may be well done and honestly.

Like as God and the Children of God are alwayes knowne to be all one in Charity, Mercy, Pity, Patience, Long-suffering, wishing welfare, health and life to every man: so the Deuill, and the children of the Deuill are knowne to be alwayes one, by their enuy, spight and malignity, by their cruelty, tyranny, impatiency, swift reuengement, oppression, impouerishing and spoiling, hinderers of health, and very Murtherers.

The summe of all.

*In this life, of Loue there are two kinds,
That draweth men to Ioy and paine:
On filthy Loue some set their minds
And godly Loue some men retayne,
The wicked doe count such Loue but vaine:
But Gods beauenly Loue and Charity
Purchaseth the euerlasting felicity.*

Of

The sixt Booke.

Of Patience: a mentall Vertue. Chap. III.

Patience is a noble vertue, appertayning as well to inward as to exteriour gouernance, and is the banquisher of iniurie, the defence against all the effects and passions of the soule, retayning alwayes glad semblance in aduersitie and dolour.

*How to ob-
taine Pa-
tience.*

The meanes to obtaine Patience is by two things principally: a direct & bright conscience, a true and constant opinion in the estimation of goodnesse, which seldome cometh onely of nature except it be wonderfull excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in Sophismes) nature is thereto prepared and holpen.

Socrates.

Patience and good beliefe in God maketh a man victorious.

Hee is perfectly patient, which in his fury can subdue his owne affections.

Ambrose.

Better is hee that contemneth iniury, then hee that sorroweth: for he that contemneth it as hee nothing felt it, passeth not of it: but hee that is sorrowfull is therewith tormented, as though hee felt it.

Epictetus.

Sustaine, abstaine: sustaine and beare aduersitie: and abstaine from all euill and filthy pleasures and pastimes.

Mar. Aur.

It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to haue vertue and force.

He is worthy to be called couragious, strong and stout, who doth not onely with Patience suffer iniuries, rebukes and displeasures done vnto him,

him, but also doth good against those evils.

One of the vertues that a wise man ought to haue, (wherein he shall be knowne as wise) is that he can suffer well: for a man that can suffer well, was euer wise and well mannered.

He that is patient and sober shall neuer repent him.

Be patient in tribulation, and giue no man cause to speake euill of thee. Hermes.

Let not heart faile thee although fortune turneth her face awhyle from thee: but patiently beare the time: for merry euen-tides oftentimes follow carefull mornings.

Receive patiently the words of correction, although they seeme grieuous. Hermes.

In suffering afflictions Patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods children are truly knowne from hypocrites, counterfetes and dissemblers.

By Patience wee are rendred vnto God, and proued among men.

Humilitie, Patience, and faire speech, are the pacifiers of wrath and anger.

The troubles that come of necessitie ought with good courage to be endured. Mar. Aur.

Be constant and patient in aduersitie, and in prosperity wary and lowly.

The best way for a man to bee auenged, is to condempne injury and rebuke, and to liue with such honesty and good behaviour that the doer shall at the last bee thereof ashamed, or the least loose the fruit of his malice, that is to say, shall not reioyce and haue glory of thy hinderance and damage. Mar. Aur.

Euen

The sixt Booke.

Even as Iron, except it be often scoured, will
soone corrupt and waxe rusty: so except the sinfull
heart of man & his flesh be often scoured with the
whetstone of aduersity, they wil soone corrupt and
ouer-grow with the rust of all filthines and sinne.

The summe of all.

*Patience is a vertue both noble and necessary,
Appertaining to the inward and exterior governance:
Patience is a vanquisher of approued iniury,
A sure rocke of defence against all disturbance.
This vertue therefore to obtaine giue diligent attendance,
By two things thou shalt learn it to thy cosort in distresse;
An vpright conscience & constant esteeming of goodnes.*

Of Diligence, Agilitie, or Quicknesse.

Chap. IIII.

Seneca.
Aristotle.

Diligence quickly dispatcheth all things.
He that diligently attendeth to his bus-
nesse can neuer repent him, but bringeth al his
workes to a perfect and good conclusion.

Diligence and carefulnesse are the keyes of cer-
tainty.

Hermes.
Cicero.

Diligent purueyance is great surety.
There is nothing so fearefull vnto wise and
circumspect men, but by diligence it may be fore-
seene and happily brought to passe: neither is
there any euill but that it must readly fall vpon
those which bee vndiligent, carelesse and sluggish.

Cicero.

God which is immortall, doth (as it were) sell
all things vnto vs for our labour and trauaile.

They which will come to an happy estate, must
diligently labour in this world,

A thousand evils do afflict daily that man, which Salust.
hath to himselfe an idle and an vnprofitable car-
kasse.

There was neuer any man that obtained re-
nowme by his carelesse sluggishnesse.

Diligent labour preuaileth mightily: yea, it Virgil
ouercommeth all things.

Those studies which seeme laborious in youthe
full yeeres, are made right pleasant reles vnto
old-age.

By the deceitfull popson of flouth, vertue be-
ing overcome, it peeldeth to the breach of confu-
sion. and falleth on a sodaine to bitter decay.

We know that there is nothing so easie, but it Terence
will seeme hard, if it be not with cheerefulnesse ta-
ken in hand.

Nothing vnto man is so hard, but by diligence
it may easly be found out.

If by diligence thou shalt bring any noble thing Virgil
to passe: thy labour shall soone be ouer past & gone,
but thy glozy shall still remaune: and if at pleasure
thou accomplish any vile act, the remembrance
doubtlesse of the villany shall still remaune euen
when thy pleasure is farre past and gone.

The waking eye, and well occupied hand, at-
taineth of right vnto many great things.

There is nothing so good to make a Horse fat Diogenes
as the eye of his Master, neither is there ought
better to make Land fertile, then the steps of the
Owner, that is to say, the Masters diligence.

By danger, dread and doubtfullnesse, diligence Demosth.
is greatly hindred.

It oftentimes happeneth that they which bee Alex. Seu.
slacke and vndiligent in doing their duties at the
beginning, after that they haue bene admonished
thereof

The sixt Booke.

Julius thereof, eyther by their friends, or by the goodnes
of their owne proper wits, they haue beene indus-
trious and very diligent. Contrariwise, others
which at the first haue beene quicke with a mer-
ucllous dexterity and promptnes, they haue after-
sign wards by little and little relented: yea, and hauing
gathered together (as diuers haue) good estima-
on and abundance of substance, haue withd: alone
themselves from painfull affaires. and at the last,
be to no man, but onely to themselues, profitable.
Pittachus. Nothing shall cause a man more diligently to
doe his duty, then to thinke what hee would re-
quite of him that is inferiour to him.
Musonius. He that is diligent shall enioy the profit of his
labour and diligence.

The summe of all.

sign Diligence is a quicknesse and liuelinesse of minde,
Whereby all things are finished most aptly:
Diligence doth alwayes thus commoditie finde,
It neuer repenteth but endeth most gladly.
Carefull diligence is the key of certainty,
And as with Diligence men doe their businesse,
What reward shall follow the end will expresse.

Of Liberalitie. Chap. V.

Aristotle. **L**iberalty is as well a measure in giuing as
in taking of money and goods.
Liberalty is not in the multitude or quantitie
of that which is giuen, but in the habit or fashion
of the giuer.
It is Liberalty to giue according to a mans
ability.

That

That is not to be approued Liberality, wherein Tullius is any mixture of auarice or rapine, for it is not properly liberality to exact vnjustly, or by violence or craft to take goods from particular persons & distribute them in a multitude: or to take from many vnjustly, and enrich therewith one person or a few: for the true precept concerning benefices or rewards is, to take good heed that he contend not against equity, nor that he withhold no injury.

There be two fountaines which doe approue Valerius liberalitie: that is a sure iudgement and an honest Maximus fauour.

He onely is liberall, which distributeth according to his substance, and where it is expedient. Aristotle.

Liberallitie taketh the name of the substance of the person from whom it proceedeth. For it respecteth not in the quality or quantity of things that be giuen, but in the naturall disposition of the giuer.

Wonderfully is the loue of the multitude stirred Tullius. with the fame and opinion of liberality, bountifullnesse, iustice, and faithfulnessse, and of all those vertues which appertaine to the mildnes of manners, and gentlenessse.

It should seeme that as man being the most Theopht. precious and goodly creature of all others vpon the whole earth, and so in large manner wonderfully endued with diuine grace from the high God aboue, should in such wise most earnestly regard his estate and creation, that not only (as a Lord ouer them) to haue and enioy the pleasures of them (for his sufficient and needfull purpose) but also most louingly with all diligence to see to the reliefe and comfort of those that by creation are like vnto himselfe.

The sixt Booke.

Aristotle.

Liberality in a Noble man, is to bee commended, although somewhat it excede the termes of measure. And if it bee well and duely employed, it requireth perpetuall honour to the giuer, and much fruit and singular commoditie thereby encrease. For where honest and vertuous men be aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all their force and endeavour. Wherefore next to the helping and relieuing of a comminaltie, the most part of liberalitie is to be employed on men of vertue and good qualities: wherein is to be required a good election & iudgement, that for hope of reward or fauour (vnder the cloake of vertue) bee not hid the most mortall popson of flatterie. Liberality which is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca.

He is liberall that delighteth more in good renowne then in money.

Socrates.

A liberall man cannot be enuious.

He that is liberall cannot liue amisse.

Giue liberally for thy profit.

As liberality maketh friends of enemies: so pride maketh enemies of friends.

They that be liberall, do withhold or hide nothing from them whom they loue: whereby loue increaseth and friendship also is made perpetuall and stable.

Hermes.

He that is liberall neglecteth not his goods, nor giueth it to all men, but vseth it so, as he may continually helpe other: and giueth when, and where, and on whom it ought best to be imployed.

Tullius.

Liberalitie and beneficence be of such affinitie, that the one may neuer from the other be separate for

fo: the imploymēt of money is not liberality, if it be not fo: a good end o: purpose. Benificence is neuer taken but in the better part, and is taken out of hertue, where liberalitie commeth out of the coffer.

Liberality causeth men greatly to bee maruall-
led at.

Alex. Scua

A liberal heart is cause of beniuolence, although
sometime perchance power lacketh.

Tullius.

That same liberalitie that standeth in trauell
and diligence, is both most honest, and also sprea-
deth farthest, and is able to profit most.

It is the greatest part of Godlinesse, to know-
ledge the liberalitie of Gods goodnesse towards
vs: and to giue onely prayles vnto him from
whence all things are peccled to our relieves.

Pacūitus.

The summe of all.

*Liberality is a certaine measure,
That springeth of fauour, friendship, and amitie,
In giuing or receiuing, land or treasure,
After a mans substance or abilitie,
But chiefly in comforting the poore and needy,
For that is liberality in very deed,
To helpe the poore miserable in time of need.*

Of Temperance and Moderation:

Cap. V I.

Temperance is a noble vertue, & chiefly ap-
pertaineth to the honourable estate of man-
kinde. whereby the Princely gouernour, Reason,
(which ratgneth as a King in man) is knowne to
beare sway in man: whereby is happily tempered
all his doings, and thereby differeth from the ef-
fect of beasts.

Photion.

The sixt Booke.

Temperance is enemy to lust, and lust is a wa-
king seruant vnto bodily pleasure.

Boetius.

Temperance calleth a man back from all grosse
affects and carnall appetites, and letteth him not
exceede neither in foolish reioycing, nor in vngodly
sorrowing.

Cicero.

Temperance is the pacifier of all tumults.

Socrates.

Grosse affections and lusts, are either vtterly to
be refused, or else with moderation to be vsed.

Plutarch.

He is to be called a temperate & moderate per-
son, which not onely hath power ouer his wanton
and corrupt affects, but so endeauours also him-
selfe, that in his Country he is chargeable to no
man, to no man cruell or grieuous, neither to any
man dangerous.

For he is tempered with the light of the hea-
uenly grace, he is of nature familiar and gentle: he
is easie to men that will come and speake with
him: whose house is vnlOCKED, not shut, but o-
pen to all men, where euery man (as it were in
tempests and stormes, may repaire for their re-
lieuement and succour.

Anaxag.

Youth vntemperate and full of carnall affecti-
ons, quickly turneth the body into age, to bee full
of infirmities, foule and feeble.

Cicero.

When the vnbrideled carkas or fraile flesh of
man is not well tempered or discretly ruled, but
ouermuch cherished, set at liberty, and pampered,
then is the soule the lesse regarded or looked vpon,
but abideth in most deformed state and miserable.
And the more delicately the body is handled, the
more stubbornly it wasteth against the minde,
and doth cast it off, euen as a horse too well chert-
ished bleseth oft to cast his rider. The heauy burthen
of the body soze oppresseth the minde.

He cannot commend Temperance, which thin-
keth that the chiefe good thing consisteth in plea-
sure, for Temperance is thereto enemy.

As Temperance doth mitigate all grosse appe- Cicero.
tites, and causeth them to be obedient to reason,
and doth preserve the iudgement of the minde, so
Temperance is thereto an enemy, for it greatly
troubleth and inflameth much the minde.

If thou wouldest consider the excellency of Tullius.
mans nature, and the dignity thereof, thou shoul-
dest well perceiue how foule and dishonest a thing
it is to be enclued into Lechery, immoderate eat-
ting and drinking, and to live loosely and wan-
tonly: and contrarily, how honest, faire, and com-
mendable a thing it is, to live continently, tempe-
rately, sadly, and soberly.

He is worthy to be called a temperate and mo- Thucid.
derate person, which firmly governeth and bridle-
th (through reason) the vice of sensuality, and all
other grosse affections of the mind.

The summe of all.

Of all noble vertues that God giueth to man,
And (whereby as reasonable) he is knowne from beasts,
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise detests,
It preserveth excessse at Banquets, and at Feasts,
It offereth also to a contented minde,
To take with thankesfulnesse such as it doth finde,

Proper-
tius.

Chastity, purity of life, continency, or refusing the corrupt pleasures of the flesh, and of this World, are precious in the sight of God, and doe pfecte such as keepe their bodies cleane and vns defiled, and in life refraine from all euill.

Chastity is the beauty of mans life.

Chastity and purity of life consisteth either in sincere Virginitie, or in faithfull Matrimony.

Chrysost.
Hom. de in-
uent. crucis

The first degree of Chastity is pure Virginitie, and the second faithfull Matrimony.

Valerius
Maximus.

Abstinencie and Continency are two forcible vertues against Avarice & Lechery, two capitall vices: which being refrained by a noble man that liueth at liberty and without contumelment, procureth vnto him (besides the fauour of God) immortal glory; and that City or Realme hath long prosperitie, whose Gouernors are not acquainted with these vices. For as Valerius Maximus saith, wheresoeuer this feruent pestilence of Mankind hath entrie, iniury raigeth, reproach and infamy spread and deuoure the name of Nobilitie.

Theophilus.

That they may auoide filthy loue, a dissolute and libidinous life, with other like kind of filthinesse) imbrace that loue which God alloweth, and keepe Chastity and purity of life, which consisteth in sincere Virginitie, or in the faithfull state of Matrimony.

Apuleius.

A chaste heart (which is onely scene and approued of God) is most precious and blessed in his sight, and therefore deserveth of all men so farre forth to bee well iudged or condemned, as the wordes bittered from the mouth, the manner of

of outward gesture, the blage in eating and drinking, and the order of apparell, seemeth to be honest, modest, temperate and seemely.

A Wise man when hee is once stirred vp to the vniaturall desire of wanton and vnleane things: hee will by and by charge himselfe with the lothsome state of filthinesse, and will flie (to his power) euen from the very secret and inward consent of them, and much rather from the committed fact.

It must needs bee a point of great continencie & integrity (if it be possible for any man) not to be caught with the entisements of vaine beauty, comelinesse of body, outward and gay glory, nor with the vaine pleasures of the World, but to bee restrained by the respect of Justice, equitie, cleauesse and charitie: yea, and with the bzidle of the feare of God, not to consent to corrupt concupiscentie, which doth in that sort deceiue them (specially all carnall men) and blindeth right iudgement in them.

Musonius,

Some men there be to whom bodily lust tickleth not at all, such men ought not by and by to ascribethe that vnto vertue, which is an indifferent thing, for not to lacke bodily lust, but to overcome bodily is the office of vertue.

Socrates:

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare, that which is filthy and euill.

Beware of the baits of wanton women, which are laid out to catch man, for they are great hindrance to him that desireth wisdom.

Socrates:

Fly from filthinesse of life.

Let thy table let all things bee pure, chaste and holy, euen as hee is holy whose gifts thou shalt there haue in hand.

The sixt Booke.

Cassidorus There be fixe things that preferueth Chastitie, sobernesse in diet, labour, sharpnesse of thunner apparell, byndling the senses, that is to say, the five wits; also little communication, and that with honesty, and eschewing opportunity of the person, the place, and the time.

August. Where necessity is ioyned, or laid vnto Chastity, there authority is giuen to Lechery, for neither is the chaste, which by feare is compelled, neither is the honest, which with need is obtained.

Bernard. Chastity without Charity is a Lampe without Oyle: take the Oyle away, and the Lampe giueth no light: take away Charity then Chastity pleaseth not at all.

Pontanus. That man whose minde is wholly dedicated to the vse of vertue and purity of life, and despiseth the vanities of this shor't life, most certainly pre-uaileth, and obtayneth saluation in the end.

The summe of all.

*Because flesh is fraile and procureth filthinesse,
And worketh with woe the soules deformity,
It behoueth in time to eschew such wickednesse,
And ioyfully to imbrace the vse of chastity,
Handle not, heare not, nor speake that is filthy,
Detest from thy heart women light and wanton,
For many by their baits are caught to destruction.*

THE



THE SEVENTH BOOKE.

Cap. I.

An Admonition to auoide all kinde of Vices.

The causes of all inconueniences and hurts that may happen to man, are his owne vices: which bringeth him into the hatred both of God and Man, yea, and of himselfe also at the length. Therefore the Philosophers aboue all things haue euer abhorred them, and by all means endeouored to quench and destroy them, both in themselves and in all others. And although there be sundry sorts of vices, some naturall, some vnaturall, and some against nature: I thinke it not needfull to distinguish them, but because they are all euill, I therefore endeavour to make them all abhorred. Therefore I haue in this Booke gathered the sayings of the Philosophers concerning the sickness and corruption of the most part of them: shewing what detriment and hurt cometh through them, which I wish that all men would diligently note, lest not being warned by other mens harmes, they doe (through their owne) teach others to beware.

The seventh Booke.

Of Vice, Sinne and Wickednesse.

Chap. II.

Like as Vertue is a garment most comely and precious, whereby the soule is garnished, to the glory of the most high God: so Vice and wickednesse is filthy, abominable and uncomely: which corrupteth and destroyeth the soule, contrary to the will of God.

Mar. Aur. Cursed is the man that knoweth not to bee a man, but maketh himselfe lesse then a man by his Vice.

Anaxag. The life of that man is wicked, that many bewaileth: and in whose death euery man reioyceth.

Protegeus As there is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

Aristotle. They that bee daily inclined and betterly disposed to vice and wickednesse, shall not any time increase in riches, nor profit in any Science.

All such as for the multitude of their sinnes and wickednesse are hopelesse, and such as haue committed thefts and slaughters, with such other like wickednesse: the iustice of God, and their owne deserts dam themselves into euerlasting death, from the which they shall neuer be deliuered.

Plato. If thou hast wickedly sinned, repent thee speedily, and tarry not till to morrow.

Woe bee to that wicked and unskillfull man that hath not power to turne from the filthy workes of fleshly and vaine pleasures, which hinder him from the blessed estate, and keepe backe his soule from the presence of God.

Mar. Aur. It is meeere wickednesse to change or alter good

good Lawes to awake strife, and raise noyses, to abate noblenesse, to exalt the vnworthy, to banish innocents, and honour theees, to loue flatterers, and dispraise them that be vertuous, to embrace delights, and tread vertue vnder foote, to weepe for them that bee euill, and laugh them to scoone that be good: and finally, they are all wicked that take lightnesse for their mother, and vertue for their Step-mother.

It is very wickednesse to seeke praysse by coun- Hermes.
terfeited vertue.

Sin, and seeke wickednes, where thou knowest
God is not.

An euill man is neither his owne friend, nor yet
any ether mans.

It is great corruption vnto the people, to haue Aristotle.
a vicious and corrupt Ruler.

Beware of sin as the serpent of the soule, which
spoyleth vs of all our ornaments and seemely ap-
parell in Gods sight.

Neither suffer thy hands to worke, nor thy
tongue to speake, nor thine eare to heare to which
is euill or wicked.

If thou dost not intend to doe good, yet at the
least refraine from doing euill.

Flye and eschew thine owne vices, and be not Plato.
curious to search out other mens.

Thinke all things may be suffered saue filthy-
nesse and vice.

As we are set in diuers pleasures by our vice, so Mar. Aur.
we fall hourly into diuers miseries, and are ro-
ted to our great infamy.

Nothing is euill but that which is cor-pled with Diogenes.
some vice and wickednesse.

Hee that is rooted in sin, will not be corrected.

The

The sixt Booke.

- Plutarch.** The euill which vicious persons doe in the company of a Prince are reputed his.
- Hermes.** We not familiarity with any vicious person. Without comparison he is worie that fauoreth euill, then he that committeh the euill: for the one proceedeth of weaknesse, and the other of malice. Rulers and men in authority sinne exceedingly, that gine others license to sinne. It is hard for a man hauing license to sinne, to keepe himselfe there-from
- Anachar.** Sinne plucketh the soule from God, whose Image the soule should beare.
- Plato.** Through sin and wickednesse Kingdomes are altered and changed.
- Iuuenal.** Through sin Princes are remooued from their Royall State and dignitie.
- What sin is.* Sin is an act straying from the order of the end vnto which it should bee directed, contrary to the rule either of nature, or of reason, or of the euerlasting Law.
- Ambrose.** Sin is the breach of Gods Law, and the disobedience of the heavenly Commandements.
- Augustine** Sin is either that which is spoken, committed, or coueted, contrary to the euerlasting Law.
- Concupis-
cence.* Sin (like an euill tree) hath many branches, as the loue of our selues, the loue of pleasure of whoredome, drunkennes and gluttony, the loue of glory, honour, ambition, and such other vices: and vpon this wicked rabble & such like, crafty Concupiscence wayteth as a seruant at inches, applying each of them the objects of their kinde. And if it be not o'ayed, there must also needs be suffered the rule and gouernment of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therefore not to be spoken. There

There bee three things that cause vs to Sinne: *The occasi-
on of sinne.*
first, foolishly to flatter our selues and thinke that
God seeth not our sinnes: secondly, to perswade
our selues that God careth not fo: our sins: third-
ly, because we waigh not Gods iustice, but respect
him onely to bee mercifull, and will of purpose bee
more sinfull.

Hee that is in seruitude to Sinne, the strength
thereof and the power of **Sathan** is such, that no *The serui-
tude of sinne*
vertue o: strength of man, nor the strength of
any celestiaall spirits can doe any good, o: helpe to
make him him free: fo: it is only the power of the
heauenly and most mightie spirit of God, that free-
ly purgeth the hearts of men, and freeth them from
the bondage of Sinne and **Sathan**.

The wickednesse of mans life maketh the spi-
rit of God dull in the heart of man, that is, not to
worke in him according to his diuine nature.

If a man would rightly vnderstand the high *A good
meane to
forsake sin.*
maiestie and puissant state of the great and terri-
ble God: would he not thinke that when he hideth
himselfe in darknesse, and doth the deeds of dark-
nesse, that he should be neuerthelesse manifest vnto
him in all his doing, who is able to perceiue the
secret of the heart?

where sin by authority is duely punished, there
the country and people are most happy & blessed.

Cities are well gouerned when the wicked bee
punished.

The feeble are defended from the mightie, and
the true from the vntrue, by the vertue of Justice:
who also rooteth out the wicked from among the
good.

Hee is a vicious person that intendeth only his
owne profit,

The seauenth Booke.

Xenoph.] If thou intendest any thing whereof may grow any goodnesse, deuise to proceed with all diligence but if by thy workes may chance that which is euill, then bee as swift to conquere thine owne will.

Plato. Thou canst not alwayes keepe thy sinne and wickednesse vnspied, though for a season it be secret and hid: for Truth the true daughter of God and of Time, hath swozne to detect sin and vice.

Mar. Aur. They that bee euill, bee alwayes double euill, because they beare armour defensiu to defend their owne euils, and armour offensiu to assaile the good manners of others.

They liue very badly that alwayes begin to liue forasmuch as their many beginnings doe make their owne euils still vnperfect.

Hermes. It is better to suffer death, then by compulsion to doe that which is euill.

There is but one way to goodnesse, but the wayes to euill are innumerable.

To be much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur. The greatest euill of all euills is when a man forgetteth that he is a man, putting reason vnder foot, straining his hand against Vertue, and letting Vice rule the bridle.

What doeth it profit thee to haue an expert tongue, a quicke memory, a cleare vnderstanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates. Rulers by vsing viciousnesse destroy not onely themselves, but all others besides, that are vnder their gouernance.

Plato. There is no good Gouernour that commandeth others to auoide Vices, and will not leaue them himselfe.

Vertues

Of Vice, Sinne and Wickednesse. 120

Virtues cannot be seene in a man, except he first Hermes.
put away his vices.

As some poplons are so contrarie by nature, Seneca:
that one cureth another, so it is likewise of deceits
and vices.

Hee which giueth riches or glozy to a wicked Plutarch.
man, giueth wine to him that hath a scauer.

If they be miserable which haue cruell masters Ambrose.
although they may goe from them: how much are
they more miserable that serue their vices as
their masters, from whom they cannot flye?

A thousand euils doe follow wickednesse, but
specially that most wretched torment and vexa-
tion of a guiltie conscience.

Sinne accuseth to eternall death.

An hundred tongues and mouthes as many,

Although I had with eloquence high:

And though my voyce all iron were

In strength, yet could I not declare

The vice of men, nor yet can tell

What paines therefore they suffer in hell.

As the hearts of the wicked are altogether har-
dened and impenitent, so they heape by displea-
sure vnto themselves against the day of wrath,
and the terrible appearing of the iust iudgement
of God.

The match to kindle against vs the fierce fire
of Gods wrath, is our sinnes.

The fault committed is of our selues, but God Cato.
is blamelesse.

He is a foole that committeth sinne: hee is wise
that repenteth him of his sin, but he is to be coun-
ted most wise that flyeth from the fact of sinne.

Every sinne is conceived first in the heart, and
afterward finished in word or fact. Arnobius.

The

The seauenth Booke.

The heart of man is defiled and vncleane : and all the sinnes committed by men proceede from thence , as from a fountaine of all euill and mischiefe.

Plato. As in euery Pomgranate there is somt graine rotten:so there is no man but hath some euill condition.

Socrates. As a man appeareth more in a mist then in cleere weather, so appeareth his vice more when hee is angry, then when he is at quiet.

Hermes. As to the good their goodnesse is a reward : so to the wicked their wickednesse is a punishment.

Plato. Like as the flye which feedeth vpon corrupt things , despiseth the sweet and pure hearbes : so wickednes doth follow the wicked, dispraising all goodnesse.

Socrates. Like as one branch of a tree , being set on fire, kindleth all the rest:so one vicious fellow destroyeth a whole companie.

Hermes. As men for their bodily health do abstaine from euill meates : so ought they to abstaine from sinne for the saluation of their soules.

The summe of all.

As the soule which by vertue is chiefly garnished
Doth shew and set forth Gods eternall glory :
So the soule that with Vice is replenished,
Forgetteth God and sinneth most wickedly,
Embrace then Vertue, for Vice is most filthy.
And Vertue at no time in man can shine cleare,
While Vice and Wickednesse in him shall appcare.

Of Ignorance, and Errour, Chap. III.

Ignorance is a madnesse of the soule, which Plato
while it laboureth to attaine the truth, is con-
founded in the knowledg of it selfe.

Great is the hurt that hath chanced by igno-
rance.

They which be ignorant and of euill disposition Plato
bee vnhappy: for where ignorance and sinne is,
there infelicity and misery most plainly appea-
reth.

To be ignorant of Gods true seruice, is not to
be commended: but to bee rather bitterly blamed
and punished by the hand of God.

As the light of godly knowledg increaseth
vertue, and worketh a godly life: so the darknesse
of ignorance hindreth vertue, and increaseth a
wicked life.

There is nothing worse then to liue beastly and Plato
out of honest order: and the greatest and most eui-
dent cause and token thereof is, the sinne of igno-
rance, which is an bitter enemy and contrary to
the vertue of knowledg.

The ignorance of knowledg that is in brute Plato
beasts, maketh plainly the difference betweene
men and them: for so much differeth man from the
dull and brutish beast, as hee sheweth himselfe
by knowledg to bee cleerely vnsported of igno-
rance.

He is properly to bee termed brutish, that is Aristippus
grosse and dull of sense, and lacketh the capacite
of knowledg and finally brutishnesse is very igno-
rance.

As ignorance maketh a man beastlike, and
keepeth

keepeſth him low, and in the ſtate of beggery and miſery: ſo knowledge putteth away beaſtlineſſe, it rayſeth a man vp, and ſetteth him in the ſeate of dignitie.

Plato.

What Ignorance is.

The vertue of Gods truth is an inſtruction of them that be ignorant, for the minde of man is not ſo bright by the light of Nature that it can by the owne ſharpenes know the things that be of God, and neceſſary to bee knowne for the ſaluation of man: wherefore it behoueth him to haue a more godly light, whereby hee may haue the true light, and therefore be truly taught: that is to ſay, by the light of the ſpirit of God, in the vnderſtanding of the word of God.

An ignorant Man may bee knowne by three points: hee cannot rule himſelfe, becauſe hee lacketh Reaſon: hee cannot reſiſt his luſts, becauſe hee lacketh wit, neyther can hee doe what hee would, becauſe hee is in bondage to a woman.

There is none ſo ignorant, as hee that truſteth moſt to his owne wit: none ſo vncertaine as hee that moſt truſteth Fortune: nor any ſo much out of quiet as hee that is combred with an vnruely brauoling Wife.

The boldneſſe of the ignorant, ingendereth all euils.

Through lacke of wit, ſpringeth much harme: by meanes of ignorance much good is left vndone.

Socrates.

The ignorant in their Bankets vſe miniſtrallie to cheere them, but the learned with their voyces delight one another.

He that is ignorant in the truth, and ledi about with opinions muſt needs erre.

It is a great shame for an old man to bee ignorant.

It is a shame to be ignorant in that which every man ought to know. Socrates.

He is an ignorant foole, that is governed by womens counsell.

He that doubteth and marvaileth, seemeth to be ignorant.

It is better to be ignorant in vile things, then Pithagor. to know them.

Hee that knoweth not how much hee seeketh, doth not know when to finde that which he lacketh. Socrates.

That which is well done, is done wittingly: but that which is cuill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, Mar. Aur. it slayeth diuers, and infecteth all persons, and breakeleth the realme, chaleteth away friends, and giueth heart to enemies of strange nations, that were before in dread: and finally damageth his person, and slandereth every one.

Idiocrisie engendreth ignorance, and ignorance engendreth error. Plato.

Of small errors not let at the beginning, springeth great and mightie mischiefes.

The beginning of errour is to thinke those things to please God, which please our selues, and those things to displease God, whereat our selues be displeased. Augustine

Those things bee very delectable and pleasant unto vs: which doe either like our eyes, with their outward curiositie. glistering and gaynesse, or our eares with some speciall pleasantnesse; and therefore wee doe also thinke that they doe in like manner please the diuine senses of the most heavenly God,

The seuenth Booke,

Mar. Cell. It is an old saying, that the multitude of them which doe erre, and their agreement in that error cannot make the error allowable.

Cyprian. Custome without truth is but an old error. He is as well out of the way, which doth commit an error, seduced by the iudgement or inticement of another body, as hee that is seduced of himselfe.

It is most right that they which doe refuse the gift of the knowledge of God, should bee againe refused, and haue it taken farre from them: and be ouerwhelmed to the vttermost, with the curse of ignorance and errors.

An error is not overcome with violence but truth.

Error at the end is knowne to bee euill, and truth thereby is much the better knowne.

He that erreth before he know the truth, ought the sooner to be forgiven.

Mar. Aur. The vnderstanding which is dusked in errors, and depraued in malice, cannot be healed by medicines, nor redressed by reason, nor holpe by counsell.

The summe of all.

*Ignorance of the soule is very madnesse,
Which while it laboureth the truth to attaine
Is confounded and wrapped in heauinesse,
Through selfe-knowledge, and feeblenesse of braine,
Yea, it is also most euident and plaine,
That as ignorance is bred by idlenesse,
Euen so is error by ignorance doubtlesse.*

Of Foolishnesse. Chap. IIII.

There is no greater ennemie to mankinde, then folly. Pithagor.

To bee ouercome with affections, is a plaine euident token of foolishnesse.

Among the foolish hee is most foole, that knoweth but little, and sheweth himselfe to know much.

A foole cannot be knowne among fooles, nor a wise man among sage folke. Mar. Aur.

It is a foolishnesse to intend much to dreames,

For and foolish dreames deceiue them that put their trust in them.

They bee grosse and foolish Physitions, which take any counsell at the patients dreames.

When God will send dreames and visions, they chance to wise men in the day time.

It is a lamentable and miserable thing, a wise man to bee vnder the rule and gouernance of a foole. Hermes.

Miserable is the state or change of the welthy or poore woman, that in stead of a wise man and godly, shee fasten vpon a foole to gouerne her person, her goods and familie. Legmon.

It is a foolish madnesse to thinke that rich men be happy.

It is better to bee wise and poore, then to bee foolish and a great Lord.

It is a shame to make the disciples of fooles, masters of Princes.

Seeke not the gouernance of a foole, for hee cannot peyle nor conceiue what doth him good, no more then a horse or any other brute beast, Protegeus

The seventh Booke.

which taketh no heed whether he bee charged and burthened with gold or grauell.

Instruction in a foo c increaseth more folly.

Sogadi
It is foolishnesse for a man to boast himselfe of such feates as other creatures by nature can doe better then he.

Tullius. It is the propretie of a foole to seeke out other mens faults, and forget his owne.

Mar. Aur. Among wise men the foole is made bright, and among fooles wise men doe shine.

Chilon. A foole that from base pouertie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and vnfriendly to his friend.

Protegeus The more riches a foole hath, a verier foole he is.

It is a great folly for a man to muse much vpon such things as doe passe his vnderstanding.

Isocrates. Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the propretie of a foole, and the other the condition of a mad man.

Diogenes. A well-fauoured and faire person that is a foole, is like a faire house and an euill host harboured therein.

Their is nothing so assured, but the recouerance thereof ought to be feared if a foole haue the guiding thereof.

Many times of wise young men commeth old fooles. and of young fooles customably commeth wise old men.

It is no generall rule that all persons shall alwaies bee young and light, nor that olde persons should be alwaies wise.

This is most true, that if the young men bee borne with folly, the old man liueth & dieth without conetousnesse.

Trust

Trust not a foole in his foolishnesse. Protogeus

They that be prudent, though they be demanded, say little, but foolish folke will speake too much, without the asking of any question.

The beasts are more profitable to labour the earth then the foolish persons bee to serue in the Common-wealth. Mar. Aur.

Like as raine cannot profit the Corne that is sowne vpon dry stones: so neither teaching nor study may profit a foole to learne wisdom. Seneca.

The summe of all.

There is to mankind no greater enemy
And that more hindereth his estimation,
Then the lothsome burthen of beastly folly,
Which plainly appeareth in each condition;
Foolles are ouerthrowne with their light affection.
And as Corne vpon stones is sowne in vaine.
Euen so are good counsailes to a foolish braine.

Of Wine and Drunkenesse.

Chap. V.

The wine bringeth forth three Grapes, the first of pleasure, the second of drunkenesse, the third of sorrow. Anacharsis.

Like as with water Whilt is made sweet: euen so a sorrowfull heart is made merry with wine. Hermes.

Wine inordinately taken, troubleth mans reason, maketh dull the vnderstanding, enfeebleth remembrance, worketh it forgetfulness, poureth in errors, and bringeth forth sluggishnesse. Boetius.

A small quantity of wine is sufficient for a wise and learned man, yea, for any man, for there is

The ſeuenth Booke.

When he ſleepeth, hee ſhall not bee troubled, nor feele any paine.

As too much wine weakeneth the ſinewes in a man : ſo it alſo killeth the memory.

Iſocrates.

Wine vnrreaſurably taken is an enemy to the ſoule.

Much wine and wiſdome may not agree, for they be two contraries.

Wine giuen out of time may be annoyance.

By wine beautie fadeth, and age is defaced,

Wine maketh forgotten, that late was imbraced.

Wine and wrath drunkeneth both the reaſon and ſenſes.

Galen de

ſanitate tu-
enda. lib. 5.

Of too much drinking proceedeth Dropſie, wherewith the body, and oftentimes the viſage is ſwolne and defaced : beaſtly fury, wherewith the minds be periſhed: and of all other moſt odious is ſwine drunkenneſſe, wherewith both the body and ſoule is deformed, and the figure of man is as it were by enchantment transformed into an ugly and loathſome Image.

It is not to be permitted, that perfect and pure wine without alay of water, ſhould in any wiſe be giuen to children: for as much as it hindereth the body, and maketh it moiſter or hotter then is conuenient.

Alſo it filleth the head with fume, in them ſpecially, which be like, as children of hot and moiſt temperance.

Diogenes:

To take exceſſe of drinke is euery where abhorminable.

Exceſſe bibbing and drinking, pricketh faſt forwards to Lecherie.

Demosth.

To drinke wel, is a property meet for a ſponge, but not for a man.

Drum.

Drunkennesse is an abominable vice in a Teacher.

A drunkard is vnprofitable for any kinde of Plato's good seruice.

Drunkennesse vndoth him that delighteth therein.

Wrath maketh a man a beast, but Drunkenesse maketh him worse.

Drunkennesse maketh a man brutish.

Drunkennesse ought to be eschewed of all men, Plato. but specially of Rulers, Watchmen and officers.

Like as when wine spurgeth, it breaketh the vessels, and that which is in the bottome cometh vp to the brim: so Drunkennesse discouereth the secrets of the heart.

The best meanes to keepe a man sober, is to behold, see and remember the filthy beastlinesse of Drunkards, Anachar.

The summe of all.

*The Vine freshly flourisheth, and yeeldeth by kind
Three sundry Grapes, and of contrary condition:
Of pleasure, of drunkennesse, and sorrow, thus we find
By daily experience: through our grosse affection,
Wine inordinately taken troubleth mans reason,
And the filthines of Drunkards if thou see & remember
Shall sufficiently admonish thee to keepe thee sober.*

Of Lying and Blaspheming. Chap. VI

Lying is a sickness of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthily defileth and prophaneeth the tongue of

The seuenth Booke.

of man: which (of God) is otherwise consecrated, euen to the truth, and the vtterance of his prayse.

Solon:

By lying the truth is broken, God grieuouſly offended, our owne ſtate and our neighbours alſo much impaired, all which take harme, when in lying we will ſeeme to pleaſe others.

By lying, faith and credit, (which we cannot lacke) is greatly weakened; and ſometimes taken away.

Cicero,

He is not to bee credited, which hath once violated his oath: yea, although he ſwore by all the Gods.

It is not good to credit them which will lie for aduantage.

It is not the property of a good man to lye for profits ſake.

He that is accuſtomably affected to lying, ſhutteth out himſelfe from the company and preſence of God, and moſt horribly ioyneth himſelfe to the Deuill, yeelding himſelfe to his bitter bondage and power.

Hee that lyeth (bearing the countenance of an honeſt man) by his outward countenance of honeſty ſooner deceiueth and ſeduceth then many others appearing to the contrary.

Proper-
tius.

He horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to be happy and bleſſed.

Seneca.

There is no difference betweene a great teller of tydings and a Lye.

Let him bee of like credit with thee that is a Lye, and one that is full of words.

Hermes.

Beware of Lyes and flatterers, and if thou be in authority puniſh them.

Avoid the company of a Lye: but if thou muſt needs

needes keepe company with him, beware that in any case thou beleue him not.

There is no goodnesse in a lyer.

Plato.

Hee that dare make a lye vnto his father, or seeke meanes to deceiue him, such a one much more dareth hee bolde to doe the like vnto another.

Terence.

Beleue him not that telleth thee a lye by another body, for he will in like manner make a lye of thee vnto another man.

He ought not to lie that taketh vpon him to instruct others.

It is lawfull for a gouernour for the maintenance of his estate, and safegard of his people to lye, but not for a subject to lye in any cause.

The reward of a lyer is, not to be belieued when he speaketh truth.

Solon.

A common lyer, not to be double in his tale, needeth a good memory.

Pirhagor.

A boaster is much more to bee despised then a lyer.

A wicked soule is knowne by that it delighteth in lyes and blasphemie.

If at any time thou takest vpon thee to sweare see that thou swearest not (by the will of the Diuell) falsely and vntreuely, or vaineely and triflingly through the common manner of accursed custome, whereby the vengeance of God shall fall infinitely vpon thee, to confound thee here in this life, and after that to be condemned for euer with the Diuel, and that with all his malignant members: but in swearing, sweare lawfully: for oathes lawfully taken and in due time, are not refused of Kings, Princes, Judges, Rulers, nor of Magistrates themselves: for common Lawes by that

The seuenth Booke,

that meanes are or ought to bee euermore truely obserued, and kept vniolate. By lawfull oaths iustice is with indifferencie ministred, innocent persons, Orphanes, Widowes, and poore men are defended from cruel murderers, from oppressors, from the periured, from lyers, from out-facers, shamelesse persons, and theeues, that they suffer no iniurie by them, nor take any harme at their hands. By lawfull othes likewise mutuall societie, amitie and good order is continually kept in all Communalities, as in Cities, Boroughs, Townes and Villages. And againe, by lawfull oaths, the truth of malefactours is searched out, wrongfull dealers the more sharply punished, and the sustainers of wrong are iustly restored to their right: wherefore to sweare lawfully thou maiest be bold, it is no euill thing: for it bringeth therewith to thy reioycing, many godly, good, and necessarie commodities: whereas on the contrarie, by thy false swearing, lying and custome in blasphemie, heapes of incommodities shall daily fall vpon thee to confound thee.

The summe of all.

*The soule with lying is often infected,
As with a pestilence and hurtfull maladie:
The soule in that state is knowne to be wicked,
Whereof shame or reason, is th' onely remedy,
And as great tellers of newes are seldome credited,
So lyers and boasters are alwayes dispised.*

Of

Of Flattery. Chap. VIII.

Flattery is a pestilent and noysome vice. Diogenes
 The flatterer diligently applyeth the time, Æneas
 To flatter, glose, or lye, requireth glorious and Plato.
 painted words, whereas truth desireth a simple
 and plaine utterance, and no glosing nor faining
 at all.

Of slanderers and flatterers take heede if you will, Diogenes
 For neither tame nor wilde beasts can bite so ill:
 For of wilde beasts, slander is the most bitter:
 And of the tame most biteth a flatterer.
 For a man much better it is among rauens Theophr.
 To fall and be taken, then among Flatterers:
 For Rauens but of flesh dead bodies doe depriue,
 But Flatterers deuoure men while they be aliue.

Like as a Camelion hath all colors saue white, Hermes.
 so hath a flatterer all points saue honestie,

As a looking glasse representeth euery thing Aristotle.
 that is set against it, euen so doth a flatterer.

Like as the shadow followeth a man continu- Plutarch.
 ally where euer he goe: euen so a flatterer apply-
 eth himselfe to whatsoeuer a man doth.

Know thy selfe, so shall no flatterer beguile Socrates;
 thee.

Within thy selfe behold well thy selfe, and to Seneca.
 know what thou art giue no credence vnto ano-
 ther.

Flatter not, nor be thou flattered.

The familiar companion which is alwayes as Plutarch.
 like pleasant, and gapeth for thanks, and neuer bi-
 teth, is of a wise man to be suspected.

They

The seventh Booke.

They that haue good wits may soone perceiue and finde out flatterers, by considering diligently their owne qualities and naturall inclination: for the company or communication of a person familiar, which is alwayes pleasane & without sharpnesse, inclining to inordinate fauour and affection is alwaies to be mistaked.

As wormes doe soonest breed in soft and sweete wood, so the most gentle and noble wits inclined to honour, replenished with many honest and courteous manners, doe soonest admit flatterers, and be by them abused.

Those men are most worthy to suffer shamefull death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both slayeth his owne soule, and also seeketh to destroy the good renoune of his master.

Isocrates.

A godly Prince or Gouvernour, like the father of a Country, by his excellent wisdom, and the rule of iustice, will prouide that all false flatterers false accusers, and their arbitrous may be so punished that they and all other persons of like inclination, may bee afraid to abuse the clemency & gentle natures of such vertuous and gracious gouernours.

Flattery from friendship is hard to bee discerned: for as much as in euery motion and effect of the minde they bee naturallie mingled together.

Mar. Aur.

The Hottes and soft wormes fret the cloath: and the canker worrne pierceth the bone, and flatterers men beguile all the world.

Let no man by flatterie perswade thee to doe any

euill, noꝛ to belieue otherwise of thy selfe then thou art indeed.

Neither flatter noꝛ chide thy wise before Strangers. Socrates.

Neither slander noꝛ flatter, noꝛ be thou a seeker out of other mens matters: set thine owne woꝛkes alwayes before thine eyes, but cast out other mens behind thy backe.

The summe of all.

*Flattery from friendship is hardly disseuered,
Being mutually knit with the effects of the mind:
Busie-bodies and Pick-thankes are not to be trusted,
As wise men their subtilty will quickly out finde,
Nobles by flattery oft are made blinde:
And as Wormes in soft wood doe breed most gladly,
So gentle and noble wits, are soone hurt by flattery.*

THE

THE EIGHTH BOOKE.

Of seuen capitall Vices : commonly called
the seuen deadly Sinnes.

Cap. I.

Of Pride and Arrogancie.

Eleobolus



Pride, Statelnesse, loftinesse of
mind, or arrogancy (an euill effect,
grounded by the Deuill in the
heart of man) is an ugly and loth-
some monster in the sight of God :
a vice most odious, vnteuercnt,
hatefull, hurtfull, and to be vter-
ly abhorred both of God and of good men.

Pride is the onely ground or chiefe cause of all
variance, hatred, and mischief.

Polion.

What wicked euill can be committed vpon the
earth at any time, eyther against God or good
men, which the proud heart of man attempteth
not ?

Among the proud men of this World, emulati-
on, hatred, contention and auarice, is alwayes
common.

The almighty and righteous God, as hee rell-
ecth mightily and iustly the contemptuous, hau-
ty, and proud: so he detesteth and vterly abhor-
reth the whole brood of prync Richers, secret
pauers

underminers, hypocrites, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godliuesse, doe long cloake their malice) that with the continuance of time, they may accomplish their mischieuous purposes.

There must be vsed among men of a lowly and milde behauiour a decent reuerence one towards another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely bee a signe, of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to be altogether not onely lawlesse, but also shamelesse and without honest regard what euery man doe thinke of him. Tullius

If thou wilt bee beloued both of God and good men, thou maist not bee proud of the good gifts of God: whether of wisdom, policie, beautie, comelinesse, strength, authoritie, or riches: for it is one God that is onely wise, politique, puissant, amiable, wealthie, and full of all felicitie. Phocilides

Be not elated nor proudly puffed vp against thine inferiour or poore neighbour, swell not in pride against him: but looke on him with the spirit of humilitie, gladly embracing him, be gentle vnto him, frame fauourably thy good countenance toward him, speake friendly vnto him, and benefit him (by all meanes) if thou maist happily help him. Plotinus

Abuse not thy state, hate pride, desire to bee cleanly and not gorgeous in thine apparell. Montaigne

And howsoeuer God thy maker hath formed thee, thinke well with thankfulness of his workmanship, and beforme not thy selfe like a monster.

The eighth Booke.

A man should bee kept in such apparell, that should not be too neat, neither too filthy, but such as may auoid an vnseemly, rude, and beastly negligence.

Alex. Scu.

Pride should not bee followed of young men, it should utterly bee disdained of old men, and finally of all men it should be suspected and feared.

As God vnto the godly is most sweete, gentle, and lowly, euen so to the wicked, proud and vnfull he is very lowe, sharpe and rough, specially appearing and felt for ever of them in the terrible day of death, damnation and vengeance.

The summe of all.

*Pride is a vice most monstrous and hurtfull,
And th' onely ground of all mischiefe and discord,
Pride woundeth with strife the hautie and disdainfull,
Pride breaketh the band of amitie and concord,
O humble thy selfe then, and feare the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparell, and care for none other,*

Of Enuy. Cap. II.

Pithagor.

Enuy and slander are two brethren, which are euermore linked together for a mischiefe.

Experience hath taught that Enuie hath bene the destroyer of many.

Seneca.

What is there that Enuie hath not defamed, or malice left vndefiled? truly no good thing.

Debate, deceit, contention, and Enuie are the fruits of euill thoughts.

The greatest popson of Enuie spreadeth against

against those whom Fortune doth raise most high.

It is better to bee a fellow with many in loue, Mar. Aur.
then to be a King with hatred and Enuy.

Enuy is blinde, and can doe nothing but dis- Tit. Liu.
praise vertue.

Cursed Enuy prepareth popson secretly for Mar. Aur.
them that be in rest among diuers pleasures.

The abundance of welfare and felicitie, hath
caused cursed Enuie to be in many.

Unhappie is the state of enuious and malicious Plato.
people.

Shame of himselfe is the end of indignation. Aristotle.

Enuie is so enuious, that to them that of her Mar. Aur.
are most denyed & set farthest off, shee giueth most
cruell strokes with her feet.

If any man say euill of thee, and enuieth thee, Diogenes.
set not thereby, and thou shalt disappoint him of
his purpose.

As rust consumeth iron, so doth enuie the harts
of the enuious.

Enuious men are tormentours vnto them- Alex. Scu.
selues.

We not enuious at an euill mans prosperitie,
for surely his end shall not be good.

As whereas no light is, there is no shadow, and Plutarch.
whereas no wealth is, there is no Enuie.

Cursed is that wealth which euery man doth
enuy.

Hard is the remedy against Enuy.

Read all that can be read, and imagine all that Mar. Aur.
can be imagined, demand all that can be deman-
ded, and thou shalt find none other remedie against
that cursed Enuie, but to banish from vs all pro-
speritie, and to liue with aduerse fortune.

The eighth Booke,

Tullius.

All the world is full of enuie,
It is a scabbe of the world to bee enuious at
vertue.

Pacuius.

Enuie groweth by among vertues.

Seneca.

Those are to bee hated which in their acts bee
fooles, and in their words be Philosophers.

Malice doth maeth the more part of his owne be-
nome. The popsons which Serpents continually
doe keepe without any harme, they spew out to
others destruction: But the malicious contrari-
wise hurteth no man so much as themselues.

Hermes.

Like as griefe is the disease of the body, so is
malice a sicknesse of the soule.

Hee is most wicked that is malicious against
friends.

Plato.

Prive hatred is worse then malice.

As a sparke of fire, or the snuffe of a candle neg-
ligently left in a house, may set a whole towne a
fire: so of prive malice and discord cometh open
destruction of people.

He is unhappy that continueth in malice.

He is not perfectly good that hateth his enemy:
what is he then that hateth his friend?

Diuerstie of opinions causeth great strife and
hatred.

Aristotle.

Walke not in the way of hatred.

When vehemently hate them that haue a proud
and hautie countenance, be they neuer so high in
estate or degree.

Malicious words discouereth the euill of the
heart.

The way to suppress malice, is not with stout-
nesse to suppress it with malice: but with meek-
nesse, gentlenesse, long-suffering and patience.

The

The grudge, hatred, and malice of them that be
 euil, iustifieth the iustice and sentence of them that
 be good Mar. Aur.

Nothing is more wretched then to hate: by the
 which affect the Devils be most miserable.

They are worthily hatefull, who haue a cer-
 taine peculiar malice to hurt.

Hastinesse causeth repentance, and frowardnes
 causeth hinderance.

He is able to vanquish his enemy, that is reaso- Pithagor.
 ble in his demand.

Threaten no body, for that is vnnanlike.

When thine enemy doth threaten thee, trust not
 his flattering and faire dissembling face: for Ser-
 pents neuer sting so deadly, as when they bite
 without any hissing.

He that seeketh the fellowship of his enemies,
 seeketh his owne destruction.

Take not thy enemy for thy friend, nor thy friend
 for thine enemy.

The iniurie of a friend is more grieuous then Socrates.
 the iniury of an enemy.

Better is an open enemy then a friendly foe. Boetius.

The summe of all.

Envy and slander are two mischieuous vices.

And knit still in vaine, to a wicked end.

To defame or kill, they are full of deuices.

They regard none estat be he foe or friend,

Enuie all impareth, and doth nothing amend,

Dignity, wealth, and worldly felicity,

Doth cause cruell Envy to be in many.

The eighth Booke.

Of Wrath. Chap. III.

Wrath or irefulness is a vice most he-
ly, and furthest from all humanity:
for who beholding a man by fury changed into a
horrible figure: his face enforced with rancour,
his mouth foule and imbossed, his eyes wide sta-
ring and sparkling like fire, not speaking, but as
a wild Bull roaring and baying out despiightfull
and vengeinuous words, forgetting his estate and
condition, if he be learned: yea, and forgetting all
reason: who (I say) will not haue such a passion
in extreme detestation.

Aristotle.

Anger is an heauines and vexation of the mind,
desiring to be auenged.

Hermes.

Anger is the worker of enmity and hatred.

Wrath cometh of feeblenesse of courage, and
lacke of wit.

To the wrathfull, anger approacheth.

Women are sooner angry then men, the sicke
sooner then the healthy, and old folke are sooner
moued then the young.

Plato.

Time appealeth anger.

If anger be but a lit^{le} deferred, the force there-
of greatly asswageth: but if it be suffered to abide
and continue, it increaseth vnto the greater mis-
chiefe.

He that is inclined vnto his owne will, is neere
vnto the wrath of God.

Hermes.

Wrath and reuengement taketh from man the
mercy of God, and destroyeth and quencheth the
grace that God hath giuen him.

If thou hast not so much power as to refraine
thine ire and wrath, yet dissemble it, and keepe it
secret

secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to be reuenged.

As fire being kindly but with a small sparke worketh oftentimes great hurt and damage, because that the naturall fiercenesse of it cannot easily nor soone be quenched: so when the raging sparkes of anger, hatred, and enuy, doe set on fire the heart of man, they oftentimes prouoke more mischief then possibly before was thought, & stirreth forwards such great and horrible offences, as cannot afterwards be reformed: and therefore with the greater griefe lamented, and euen so most iustly bewailed all the dayes of their liues. And hereof wee may truly say, that the well and head-spring of man's laughter, is Anger, Wrath, Hatred, Enuie, Malice, and such like.

In wordes multiplied man's laughter is often committed: that is, when we bitter the poison of our hearts with such piercing and cankered words or speeches, whereby is easily perceived and felt from vs the most bitter venom of death: we also commit hainous murder when wee doe railingly burst out against any man into slanderous and contentious words: whereby he may loole his estimation and credit, and procure through the like, to take away his good Name or fame.

Eschew anger, though not for wildomes sake, yet for bodily healths sake.

It is a very prophane and an horrible thing for a man to be furious and angry.

He best keepeth himselfe from anger, that alwayes doth remember that God looketh vpon him.

Isocrates.

Nothing is so detestable, or to bee feared, as wrath and cruell malignitie.

The eighth Booke.

In correcting wrath is principally to be forbidden: for he that punisheth while he is angry, shall neuer keepe that meane which is betwene too much and too little.

Be not hasty, angry, and wrathfully, for they be the conditions of a foole. Neither reprove a man in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great thing to see a wise man angry.

It is a foolishnes, or rather madnesse, for a man to be angry for that which cannot be amended: or to desire the thing which may not be attained.

Hee hath great rest that can refraine himselfe from anger.

Seneca.

Forgetfulness is a valiant kind of reuengement.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very euill Counsaillours.

Plato.

Like as greene wood which is long in kindling is hotter then the dry when it is fired.

So he that is seldome and long ere he be angry, is harder to be pacified then he that is soon vexed.

The summe of all,

Wrathfulness or wrath is a most cruell vice,
Accursed of good men, hateful and ugly,
Repugning peace that sweet vertue of price,
Which knitteth both God and Man in amitie,
It is contrary also to humanity,
And as the godly and wise doe detest it,
So the wicked and foolish doe embrace it.

Of

Of Sloth and Idlenesse. Chap. II II.

Sloth is a vice reprochfull, hurtfull, and filthy, Legmon.
 very hatefull in Gods sight, bestiall and vsu-
 some in a Common-wealth.

Slothfulnesse, buncannesse, sicknesse, duynesse
 of wit, forgetfulnesse, idlenesse, lightnesse of life, de-
 ceitfulnesse, wicked destiny, impiety, periury, and
 beggery, all these hang together in unity, to the
 destruction of the wicked and the wretched foolish
 body.

Sloth purchaseth dispraye, shame and bitter
 defiance of all.

We haue oftentimes seene, and haue heard of Mar. Aur.
 credible persons, that cursed Sloth and Idlenes-
 is one speciall thing which offendeth God, flande-
 reth the world, peruerteth the Common-wealth,
 endamageth the person himselfe, destroyeth them
 that bee good, and bringeth to naught them that
 be euill.

Idlenesse, that is, the ceasing from necessary What Idle-
nesse is.
 occupations or studies, is the sluie which recei-
 ueth all the stinking chanell of vice, which being
 once brimfull, sodainly runneth ouer thzough the
 Citie or Country, and with his pestiferous ayze
 infecteth and poysoneth a great multitude befoze
 it may be stopped or clenched. And the people being Alex. Scu.
 once corrupted with this pestilence, shall with
 great difficulty and long continuance of tyme bee
 deliuered, and yet notwithstanding a great part
 of them shall perish befoze it bee well brought to
 passe.

Above all things lie Idlenesse, which is a
 thing like a cankering rustinesse both to the body
 and

The eighth Booke.

and to the soule, and as an eating Consumption, it wasteth and bringeth to naught both vertue and strength).

Anachar. Idleness is called the graue of liuing men. It is a thing wherein life dieth. And thereby the soule of man is twice buried in him: once in his body, and next in his sloth.

Plato. A man that passeth this life without profit (as one unworthy to liue) sought to haue the rest of his life taken from him.

Mar. Aur. The filth of secret Chambers, the stinck of the pumps in ships, nor the ordures of Cities doe not corrupt and infect the ayre so much, as idle folke doe the people.

Idleness, slothfulness, baine curiositie, and nicenesse, are companions of vnrchristiannesse.

Idle people in a Common-wealth, are like dragons among Bees.

Antonius. There is nothing so reprochfull and cruell in a Common-wealth, as Magabonds and idle people: for they gnaw and deuoure (a great deformitie) the beautifull state of the Common-wealth, and altogether spoylle it, and vse no meanes to increase it.

The idle sort of men in a Common-wealth trauell rather to set on foot abroad the Whistles, Hornes, and wild weedes of mans wit, then the wholesome fruits of honestie, truth and of Godlinesse.

It is the affect of wicked people to apply their minds vnto Idleness, Belly-cheere, Pride, Gluttony and Tyranny.

we may daily see, that through Sloth and Idleness diuers valiant, strong, and goodly men doe fall, some to beggery, some to filthy liuing,
some

Some to picking or stealing, and some to murthering, which afterwards being iustly brought to great calamitie and misery, through the breach of good and godly Lawes, do impure a great part thereof to their Parents, Tutors or Gouvernours, who so idly and wantonly did bring them vp in the dayes of their youth. Where on the contrary, if they had beene educated and duely brought vp in some literature, honest occupation, or mistery, they should (being Rulers of their owne family) haue profited as well themselves, as diuers other persons, to the commodity and ornament of the publike weale.

Much ease, and default of competent labour Galenus.
maketh the heate of the body feeble, which should reolue and make thin that which ought naturally to be purged.

The summe of all.

*Sloth and Idlenesse are hurtfull and filthy,
And folly defaceth the whole Common-wealib:
They both purchase shame, contempt and beggery,
Enforcing most wickedly loose life and stealib,
Vncleanesse, sicknesse and want of health,
Neglect of God, and the wicked destiny,
All which worketh with both to end most wretchedly.*

Of Money and Couetousnesse. Chap. V.

Money is the blessing and good gift of God, Sulpitius.
whom filthy auarice often abuseth.

Inordinate desire of wealth and authoritie Salust.
is the first matter whereby springeth all euill:
For couetous desire and appetite subuerteth

The eighth Booke.

credence, honestie, good name, and all other vertues.

Tullius. To take any thing from another man, and one man to increase his wealth with another mans detriment, is more repugnant to nature, then death, pouerty, paine or any other thing that may happen either to the body or other worldly goodnesse.

Alex. Scu. It is very seldome scene that higher honour increaseth, auarice abateth.

Mar. Aur. If couetous people were as couetous of their owne honour, as they are of other mens goods, the little Moth or worme that eateth the golones or clothes of such couetous people, should not eat the rest of their liues, nor the Canker of infamy destroy their good name and fame at their deaths.

Diogenes. Where couetousnes of money is, there raigneth all mischief.

Cicero. Sometimes to despise money is found great and singular aduantage.

Tullius. The matter goeth not well, when the same that should bee wrought by vertue, is attempted by money.

O thou hunger of Gold and Silver, what is it that thou dost not compell the hearts of men to buy and sell?

The stinking Rauens and greedy Harpies of this World, haue in their gathering together neither meane, nor bottome, nor end, nor any shame at all.

The wicked auaricious man maketh no account eyther of his Name or Office, but lyeth on greedily after the smell of gaine, as the hungry Rauens after stinking carrion: and to attaine his purpose, he will vndermine all men, hee is true to no man, but lyeth in wayte for euery mans goods

goods deceitfully, craftily counterfaiſting and diſſembling: & taketh hold of any occaſion to bring his purpoſe to paſſe, whether it be for holy things or prophane.

Couetouſneſſe or the loue of riches, is euermore a vice onely among the wicked too too familiarly and commonly uſed: but the contempt and deſpiſing of riches being a vertue moſt excellent and ſingular before God, is onely in the children of God, who depend onely vpon his fatherly providence as their onely ſufficiencie, and haue no further care of the reſt, except thereby they may (as the inſtruments of his grace, ſhew forth his onely praife and glory.

Couetouſneſſe is ſuch a poiſoned euill, and of ſuch force where it is rooted in the heart of man, that it worketh in him not onely a careleſneſſe of Gods holy will, but an vtter contempt of God himſelfe: for whoſoeuer with that affection is ſick and intangled, and is carefull in his minde of worldly buſineſſes, as of money and filthy lucre, that man is turned from God.

The ſoule is loſt that delighteth in Couetouſneſſe. Plato

Refraine from couetouſneſſe, and thine eſtate ſhall prosper.

Couet not thy friends riches, leſt thou bee deſciſed and therefore hated. Socrates.

To couet is an affection of the minde, by which man endeauoureth (by all meanes) to draw vnto his owne uſe that which beſt liketh him.

Let no couetous man haue rule ouer thee, nor yeelde thy ſelfe ſubiect to Couetouſneſſe: for the couetous man will defraud thee of thy goods, and Couetouſneſſe will defraud thee of thy ſelfe. Aristotle.

Forſake

The eighth Booke,

Fortific thy soule with good works, & flye from
couetousnesse.

Tullius,

The chiefe point in all administration of mat-
ters and common-weale offices is . that euen the
least suspition of Couetousnesse be utterly auoy-
ded.

Mar. Aur.

Oftentimes auarice seeketh out the auaricious
and sometimes the auaricious seeke auarice.

Tholon.

The refuses of a niggard be better then the lar-
ges of a prodigall spender.

Ambrose.

The Chariot of auarice is carried vpon foure
wheelles of vices, which are , faint courage, vn-
gentlenesse , contempt of God, and forgetfulnesse
of Death. And the two Horses that draw it, are
Rapine and Niggardship. To them both is but
one carter , Desire to haue. The Carter driueth
with a whip hauing two cords , Appetite to get,
and dread to forelet.

Stoici.

Couetous men lacke the thing that they haue.
Great indigence or lack commeth not of pover-
tie but of great plentie : for hee that hath much
shall need much.

Mar. Aur.

Great is the couetousnesse which the shame of
the world doth not reprove, nor the feare of death
stop, nor reason appoint.

Tullius.

There is no fouler vice then Couetousnesse: spe-
cially in Princes & rulers in the common wealth.

It is against nature , that with the spoile of o-
thers, we increase our owne riches, substance, and
wealth.

It is not onely dishonest , but also most wicked
and shamefull to make a gaine of the Commons
wealth.

We ought to bee fully perswaded, that though
wee could hide it from God and man, yet nothing
couetaulig,

couetously, nothing vniustly, nor nothing wantonly is meete to be done.

An auaricious old man is like a monster.

A couetous man cannot learne truth.

Couetousnesse cannot bee satisfied with abundance: for the more that a man hath, the more hee will desireth.

Couetousnesse is an vnfillable thing, specially when men desire to fil the vessel that already runneth ouer.

He hath neede but of a little, that measureth abundance by natures onely necessitie, and not to superfluitie of ambitious desire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As a touchstone tryes gold, so gold tries men.

Money is the cause of sedition and euill will.

Hee that hoordeth by money taketh paines for other folke.

It is better to loue good fellowship then money.

Seruaice is a recompence for money.

He that for seruice or trauaile giueth money, is well requited, and nothing is due vnto him: for money is no better then seruice.

A couetous person will sooner haue a wife that is rich and foule, then one that is poore and faire.

It is no meruel though he be good which is not couetous, but it were a wonder to see a couetous man good.

If wealth and authoritie bee committed vnto thee, thou hast a double charge, that is to say, to rule and relieue.

Couetousnes taketh away the name of gentleness, the which liberalitie purchaseth.

Seruaunts

Seneca:

Hermes.

Pithagor.!

Alex. Mag.

Plato.

Plato.

Plautus.

Mar. Aur.

Plato.

The eighth Booke,

Diogenes. Seruants serue their bodily masters, but euill men serue their bodily lusts.

No men (in words) doe more cry out vpon Auarice, then those that be auaritious and couetous persons.

He that is a niggard vnto himselfe, must needs be niggardish vnto others.

Plutarch. Like as a member vexed with an itch, hath alwayes need of clawing: so the couetousnesse of the minde can neuer be satisfied.

Horace. To the auaritious is no suffisance: for couetousnesse encreaseth as fast as his substance.

Aristotle. Like as a dog deuoureth by and by whatsoeuer he can catch, and gapeth continually for more: so if it chance the couetous man to obtaine any thing he setteth little by it, desiring alwaies to obtayne more.

Mar. Aur. Couetousnesse oftentimes beguileth the belly.

Solon. Our liues doe end before couetousnesse leaueth vs.

Seneca. Death is the rest of all couetous people,
For couetous people to dye is the best,
For the longer they line, the lesse is their rest:
For life them leadeth their substance to double,
Where death them dischargeth of endlesse trouble.

The summe of all.

Inordinate desire of wealth and authoritie
Is the very root of all mischiese and wickednesse,
It subdueth loue, credence, good name, and honestie:
Yea, and lost is that soule that delighteth in couetousnesse
Fortifie then thy soule with the trade of godlinesse,
And couet not to spare, but right honestly spend,
For that most wretched are niggards vnto their liues end
Of

Of Gluttony. Cap. VI.

Gluttony is a vice very ugly, monstrous, Proper-
and filthy: and more fit for ravening birds tius.
or brute Beasts, then for reasonable men.

Dame Gluttony, Avarice & Lechery are three Chilon.
evill mistresses to serve: they alwayes immoderately desire, and are never sufficiently contented.

When the belly is filled and full fraught, then Gregor.
are the prickings and prouocations to Lecherie soone stirred vp.

He is not onely to bee counted a Glutton that eateth greedily, and deuoureth much in quantitie of meates and drinks, at certaine ordinarie times and meales aboue other men: but hee specially, that delighteth daily and hourly to faire deliciously, pampering his carrion carcase continually satisfying the pleasures thereof, setting his felicitie on his belly, and making thereof his God.

As meates and drinks are the good gifts of God Legmon.
and to be thankfully taken of men for their naturall use and sustentation: so if wee behold simply the onely good affect of nature (which must haue her well ordred and due course of nourishment) it seeketh not hurtfull excesse, but barely sufficient to the contentment of it selfe.

What a monstrous sight is it to behold the Protegeus.
furnished Table of some insatiable and rich glutton, & how with varietie of the most damnie wickets, costly and delicate dishes, it is thoroughly beset and couered. And as hee himselfe is therein monstrously affected, such monstrous companions commonly will he haue about him: who weighing his inclination, will extoll him in his grosse worke

The eighth Booke,

of wickednesse, and feede his humour with bathe
talking, foolish iesting, and now and then some
shew of scurrilitie to make good digesting,

When the belly with excesse

Is puffed vp and pampered,

Then vertuous demeanor

Is nothing at all remembred.

Augustine

Not the vse of meate, but the inordinate desire
thereof ought to be blamed,

The summe of all.

Of all cursed crimes and sleights satanicall,

That paysoneth mans heart to his decay,

None more cruelly catcheth and maketh thrall,

Then wretched Gluttony where she beareth sway:

The Gluttons greedie gut standeth at no stay,

But is pampered vp continually,

Through eating and drinking deliciously.

Of Lust and Lechery. Chap. VII.

Plato.

Lust is a Lordly and disobedient thing.

Lust burneth grievously whom she findeth
idle.

Pithagor.

Enforce thy selfe to refraine thine euill lusts,
and follow the good: for the good mortifieth and
destroperth the euill.

Diogenes.

Fly lecherous lusts, as thou wouldest a furious
Lord.

Refraine thy lusts.

God loueth them that bec disobedient to their
bodily lusts.

He that vanquisheth his lusts, is a great con-
querour.

With honour,

Dishonour, shame, euill end and damnation
waite vpon lust, lechery, and all other like vices. Aristotle.

He that hath bound himselfe to follow his flesh-
ly lusts, is more bound then any bondslawe or car-
tiffe.

Bodily lusts and pleasures, and all carnall af-
fections that corruptly raigne in the heart of man,
are but beastly and earthly, and nothing worthe
therefore to bee matched with the excellencie that
otherwise is in man, and therefore they ought to
be vterly abhorred, dispised and set at nought of
man.

There is no sinne that sooner inuadeth vs, nei-
ther sharper assaileth or vexeth vs, nor extendeth
larger, nor draweth more vnto their vicer destruc-
tion, then the filthy lusts of the body: It bringeth
with it innumerable inconueniences: first it pluck-
eth from a man his good name & fame; a posses-
sion exceeding precious: for the rumour of no vice
stinketh more carrionly, then the name of lechery.
It also consumeth his patrimony, it killeth at
once both the strength and beauty of the body, it
decayeth and greatly hurteth health, it ingendreth
diseases innumerable, and them filthy, it disfigu-
reth the flower of youth long before the day, it ha-
steth and accelerateth reuelled, and euill favoured
age, it taketh away the strength and quicknesse of
the wit, it dulbeth the sight of the minde, and gra-
teth in man (as it were) a beastly minde, it draw-
eth him at once from all honest labours and pa-
ssages, and plungeth him altogether in the pud-
dle or mire of filthinesse, be he neuer so excellent,
that once he shall not haue any minde to thinke of
any thing but that which is sluggish, vile & filthy.
It also taketh away the use of reason, which is

The eighth Booke,

the native propertie of man : it maketh a young man pceitish and slanderous, & age odious, wretched and filthy.

Pichagor. The wrath and lusts of lecherous people, alter their bodyes, and maketh many to runne starke mad.

To set forth at large, or to stir by the stinking and filthy puddle of the most monstrous manners of wanton persons and Lechers, it would quickly (with the loathsome sound thereof, (turne by the stomacks of the honest and chaste hearers, through the very hatefull and villanous sound thereof.

When that bee carefully affected (and being as it were in a fransie) perceiue not the seruitude of Sinne, to whereunto they bee subiect, that it tendeth to euermlasting perdition; that they bee the slaues of the Diuell, and that their reward shall be eternall death.

Philotas. Offenders, when they cannot sleepe through the vniquietnesse of their trouble and wretched conscience, are wont to be vexed with rages, not onely when their mischiefe is intended, but also when it is ended.

Plato. Like as they who doe followe the concupiscence and pleasant lusts of the flesh, bee alwaies vnstable: so the follower also and louers of such be euer vnconstant, as well in their opinions, as also in their acts.

In most wretched state is that man whose hart is inclined and full fixed to the filthy lusts of Lechery, loosing the sweet fruits of praise, and winning a wicked end.

Lactan. Of prosperitie oft proceedeth luxuriousnesse, and so from thence it goeth vnto other horrible sins and heapes of wickednesse,

Marlots

Harlots being foule of nature, deceiue men with Hermes, their painted faces: and vnder faire, white, and ruddie colours, they hide their shamefull and filthy visages.

Unseemely gesture of the bodie, lightnesse of countenance, nicenes in apparell, vncleane speech, and the example of wicked doing, encourageth and corruptly Birreth by the concupiscence of the heart to lightnesse of life and wantonnesse.

Lechery soone ouercometh that man that is giuen to Idlenesse.

All men by nature are naturally giuen to feelee the voyling and raging fumes of sickle and fraile flesh.

A hozedome is a popsoned Serpent to be bitterly detested and eschewed: namely, for this cause, that it swelleth full of certaine popsoned and filthy affects, peculiar hatreds and malices, to the great prejudice and hurt, not onely of others, but also of the person himselfe, whom it cruelly holdeth captiue.

There be some that will be so Lordly and ballant in vertues, and so high minded, that they will needs make vs belecue, that they liuing in the flesh and being of flesh, onely feelee not the flesh.

If by Lechery thou art tempted, or by lust stirred to filthinesse, set before thee the mind of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible doome of the high God, forget not the torments of euclasting fire, and the horrible paine of Hell.

To conclude, who so will with ballant and lusty courage take vpon him manfully to fight against all the whole host of his vices (of the which wee heare there be seven counted as chiefe Captains)

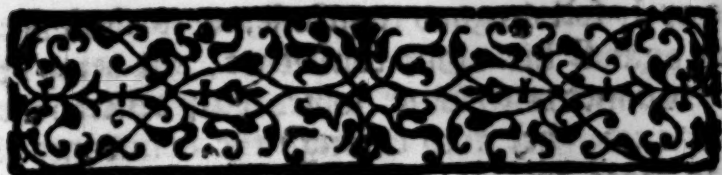
The eighth Booke.

must of necessitie provide for themselves two speciall meanes, that is to say, Prayer or praying continually without stop vnto Heauen: & knowledge, otherwise called godly learning, which naturally is skilfull to fence and to arme the minde with wholesome precepts and honest opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him; so that neither of these two (as things inseparable) can be one without another.

The summe of all.

Filth^y lusts and Lechery are most disobedient euils,
which with violence burneth, when it fastneth on Idlenesse.
The stinking toathsome Lechers, with their idle pretenced wits,
Looseth the fruits of prayse, and winneth the end of wickednes,
Shame, euill end, and damnation followeth their filthinesse:
Fly from whoredom, loue cleannesse, and leaue to liue wantonly,
And seeke the prayse of Temperance, Sobernesse, and Chastity,

THE



THE NINTH BOOKE.

Cap. I.

And first why it is here placed.

BEcause the conscience of man is not ignorant of the state of righteousness: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy Law, whereby man should bee moued by them to doe alwayes well, & feare to offend at any time: which Conscience also being the true Book of Records, a true testimony or witness of mans whole life & conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heavenly ioyfulness it worketh in the mindes of the godly: and contrariwise, insufferable torments by infinite occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note somewhat thereof vnto you, after this long discourse of the soule deformed, and of sin that hideous Monster, (whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of Kingdomes & Nations, & whereby an innumerable company of men are drawne to the Deuill) that men wel considering thereof, may

The ninth Booke.

more aptly follow good counsaile, not to abuse nor
strive against his owne conscience, but being at
better defiance with sinne, which fouly defileth the
Conscience, hee may through the abundance of
Gods grace, embrace betime true repentance, ap-
prehend the great mercy of God, through a lively
Faith, and haue continuall access by Prayer, to
the throne of his Maiesty for the daily increase of
his grace: all which foure Chapters, following in
their order prescribed, are the onely contents of
this ninth Booke: beseeching Almighty God to
grant vnto the godly Reader grace, both aptly to
consider the thing that he readeth, and also to fol-
low it.

Of Mans Conscience. Chap. I I.

Antisth.

The conscience of man is (in himselfe) a secret
knowledge, a priuy opener, testimony or
witness, an accuser, an inward trouler or tor-
mento, it is also a satisfier or ioyfull quietor of
the minde of a man in all his doings.

Cleobulus.

Mans Conscience (of it selfe) greatly con-
uinceth and giueth testimony of the truth vnto the
iudgement of God.

The conscience of man is not void of the know-
ledge of Gods Lawes, and of his Iudgements:
because he should be moued by them, and therefore
feare to offend.

Phocildes.

It is better to trust in a good and quiet conscie-
ence in all our honest and godly doing (in the sight
and presence of God) then to trust in the satisfying
of our selues in the vaine pleasures of this world,
or the wicked motions and pleasures of the flesh,
with the terrour of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that hee hath in the Constitutions and vaine holy deuises of men: but when the perseuerance of Gods terrible iudgements and the prick of sinne doe rise in our hearts, then such gracelesse and vaine trust is vtterly ouer-blowne, and vanissheth away to naught.

Where the conscience is drowned with worldly pompe and riches, there wisdom is turned to great foolishnesse.

The loue of this vaine and wicked world maketh men to doe many things contray to the Law of their conscience: for in them that loue the world, is there little regard of God, neither doth his loue abide in them. Zeno.

Where the conscience of a man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no store of miseries (both of body and minde) vspeakable and innumerable. Aristides.

He that frameth himselfe outwardly to do that which his conscience reproboueth inwardly, cannot please God.

Feare to do that whereby the conscience should be wounded, for the conscience is sooner wounded then we be aware of.

The conscience that is wounded and ouer-burdened with sinne, feeleth even in this life parcell of Hell torments.

The conscience of a man is vnto himselfe as a thousand wickednesse. Socrates.

It is very hard for a man, being accused of crimes committed by him, (through the working of his owne conscience) not to betray himselfe by his owne conscience. Quintilia.

A troubled conscience tormenteth the minde, but

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but a quiet conscience is high felicity, passing all worldly pleasure and dignity.

Socrates.

There is no grievouser damnation then the doome of a mans conscience.

Fearfulnesse and trembling of Conscience followeth sinne and wickednesse.

Epictetus.

The Deuill, Desperation, a wicked end, and eternall damnation, are companions commonly to a wicked conscience.

As a small spot will soone appeare in a cleere glasse, even so the Conscience of godly men (being moze cleere then Christall) will quickly accuse them, even at the least fault they doe commit, whereas the wicked and ungodly haue their conscience clogged and corrupted through the custom of sinne, that they cannot once see nor perceiue their owne most shamefull and wicked work, untill God set the same before them for their better destruction, and so their consciences being terribly wounded, and accusing them, they damnablely fall into desperation without regard of God, or hope of his mercy.

Solomon.

Wise carry nothing away with vs out of this life, but either a good or an euill conscience.

keepe thy conscience pure and undefiled, and strue not against the rule of it.

If the Deuill, thine owne conscience, or Gods Law doe accuse, beare, or trouble thee, for any euill conceived or done, confesse thy fault speedily, defer not the time, dally not with God, be earnestly repentant, trust in his mercy, and hide not thy fault from him, so will hee haue mercy vpon thee, and not impute sinne vnto thee.

Zeno.

Discerne discreetly, and practise reuerently those things that are best, that thy Conscience may

may be cleere, and others in thy doings not troubled.

To walke ioyfully in the presence of God, is to liue (as it were before his eyes) in a godly and upright conscience, after the manner of honest seruants, who standing in the presence of their Master, continually depend vpon the sodaine becke.

The lesse iustice that a godly man findeth at the hands of the vngodly: the more consolation (through patience) shall hee find in conscience, at the mercifull hand of God. Const.

The summe of all.

*In what order soeuer mans life is led
The Conscience accuseth or excuseth plaine
Otherwise to perswade standeth in no stead,
It preuaileth in witnesse, to ioy or to paine.
Feare God, trust in him, and wickednesse refraine,
Keepe safe thy Conscience from feare and trembling.
That true faith and peace may be at thy ending.*

Of Repentance. Chap. III.

Repentance signifieth very anguish and vntained sorrow, bred in the heart of him that hath grievously sinned, and endeouoreth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sinne.

Ambrose.

True repentance proceedeth of faith: and not of the feare of punishment.

He that truly repenteth him of his euill doings, hee it is that considereth well the olde error of life, Lactan.

Finne

The ninth Booke.

Iust. Mart.

Sinne goeth before Repentance, and after Repentance followeth newnesse of life.

God mercifully worketh in all the hearts of the godly these three speciall graces: first, busiedly to be repentant for their sins: secondly, to haue in themselves an hearty reconciliation: and thirdly, a willing submission and obedience to the Will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: therefore true Repentance commeth first by the Grace of God: secondly, by the sword of Gods calling and warning: and thirdly, by the faith of Gods sword.

August.

Grace goeth before the merit of Repentance.

God offereth the grace of repentance to all, but vnto the wicked it is to no purpose, who although at a sodaine they seeme to repent, yet they doe not continue therein, because they do not heartily and truly receiue the grace offered of God, but colourably and hypocritically for a season: and therefore it is to them in vaine,

Hermos.

Trouble is a Preacher sent from God to bring man to the knowledge of his sin, and to call him to Repentance.

Most happy and blessed are those men, which beholding the sharpe Iudgements of God vpon others, doe the rather in themselves increase in Repentance.

Like as the sinners minde that is turned from God, is farre from God, and strange vnto him so long as it is giuen to the desire of sinne: so by Repentance it is turned vnto God, and doth now reuerently feare him, worship and serue him, whom he before despised. If thou offendest, the best remedie is repentance and amendment of life. It is no matter

matter how corrupt the aire is , so that thy conscience be cleane from sinne.

An accusing conscience is the most secret and terrible thing that can bee at the approaching and comming of death. Plotinus.

Thou shalt wash away the spots of sinne with teares, with repentance, with continuall inuocation of Gods mercy, faithfully cleauing, and trusting wholly thereunto. Boëtius.

When thou repentest and askest merke for thy sinne, then thy sins cannot disquiet thee, nor haue power against thee , but when thou art vnrepentant and ceaseest to crye for mercy, then thy sinnes rage ouer thee, and cry daily for vengeance against thee.

Sleepe not without repentance for thy sinnes done and past. Platos

Repentance deserueth pardon. Xenoph.

It is the dutie of a good man, and a point of humanity to forgive, where the party that is forgiven repenteth, and is ashamed of his fault.

The summe of all,

The short life of man, sinfull and miserable,
Compasseth with snares of mortall destruction,
Encurreth Gods vengeance, and state most damnable
Without repentance and faith in him alone.

That is the onely way to depend vpon,
Aske mercy, and sleepe not without repentance.

And withall Satrans sleights be at defiance.

Of

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Of Faith and Truth. Chap. III.

Tullius.

Faith is a constance and truth of things spoken
or conenanted.

Faith is the gift of God, and breathed by the
spirit of God into the hearts of those that bee the
children of God.

Didimus.

Alexand.

Through a lively, quicke and fruitfull faith, we
haue our first entrance vnto God: but the faith
that is without good workes is not a lively but a
dead faith, and therefore notes not to bee called
faith, no more then a dead man is to bee called a
man.

A good faith (which only is planted in the hearts
of good men) neither sleepeth nor is idle, but al-
wayes awaketh when it should bee occupied, or
bussed in good workes.

The works
of Faith.

These be the workes of faith: namely, a quiet
and good conscience, the loue of God, and hope of
things to come; a boldnes to repaire to the throne
of grace, inuocation, adozation, and worship, con-
fession of the truth, obedience, perseuerance, in
yeelding vp of the spirit, and to goe immediatly to
God.

The true doctrine of the faith most chiefly shi-
neth and cleerely, and the vse of accustomed and
perfect prayer.

The power of true faith worketh constantie in
men, and keepeth them in quietnesse, and worketh
in them strength and patience in afflictions.

Augustin.

Good liuing cannot bee separated from true
faith which worketh by loue.

All goodnesse, gracious conuersation, health,
wealth, liberty and such like, sought (with a good
faith)

faith) to bee both looked and asked for, onely at the hand of God, as only at the very author of the same, and of none other: for without him nothing that is good can either be giuen or receiued.

As faith that is liuely and quicke stirreth the minde to call (without doubting) vnto God: so incredulitie and mistrust maketh a man doubtfull, and plucketh him backe from the calling vpon God. Incredulitie.

Faith must needs faile, when the authoritie of Gods truth standeth wauering. August.

The way to increase faith, is first to haue faith.

The increase of true faith in good men is knowne two wayes: first, by their mutuall loue towards their neighbours: secondly, in all their afflictions and troubles to be patient and quiet.

To beleue rightly in God, is to direct all our hope vnto God: and with sure trust to depend onely vpon his truth and goodnesse. Anathasis in Gala.

Faith alone hath power to iustifie.

The power of faith in all respects preuaileth mightily, and without faith nothing can happily prosper.

Nothing keepeth a publike weale so together, as doth faith.

Without faith a publike weale may not continue: and therefore it followeth (according to the saying of Aristotle) that by what meanes or pollicie a publike weale is first constituted, by the same it is preserved. Then seeing faith is the foundation of Justice (which is the chiefe constitutor and maker of a publike weale, and by the aforesaid mentioned authoritie conservator of the same:) it may well bee concluded, that faith is both the Aristotle.
originall

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originall and principall constitutoz and conserua-
toz of the weale publike.

Plato.

Whatsoever thing cleaueth fast in the minde of
man, too surely rooted with a constant and perfect
faith: the same vndoubtedly every man declareth
in his manners and conuersation.

Faith without manners woorthye of faith pre-
uaileth nothing.

Chrysost.

Every man beleueth as much as he liketh.

Socrates.

A faithfull man is better then gold.

Performe thy promise as iustly as thou wouldest
pay thy debts : for a man ought to bee more
faithfull then his oath.

Faith not exercised, waxeth sick, and being thus
occupied, it is assaulted with diuers pleasures.

A fruitles
and dead
Faith.

That faith which is groundes, either vpon
long customes, or mans counsailes, or the autho-
rity of Princes, or on great multitudes of people,
or on the outward glittering shewes of holinesse,
rather then vpon the onely truth of God, must
needs bee but a very fruitlesse & dead faith, spring-
ing out of the barren soyle of mans reason: which
swimmeth like a fume in the outward parts of
mens thoughts, neuer piercing downward to the
bottom of their hearts, through the which incon-
uenience multitudes of people are so holden cap-
tue, and fast fettered in the chaines of darknesse
and ignorance, that they cannot attaine to that
freedome of true faith and godlinesse.

Faith in God maketh innumerable strong chas-
pions of invincible stomacks : not onely against
death, but also against the most cruell deuises
that can be found to make death (if it were possi-
ble) more painefull then death.

From faith (if it be perfect and liuely) we come
to

to feare, from feare to flying of sinne, and from flying sinne, we take a patient minde to suffer tribulation: whereby wee take hope and trust in God, through the which hope our Soules sit in a sure chaire of a certaine expectation of that which is laid vp in store for vs in heauen.

Faith shineth in danger.

Aristotle.
Hermes.

Put thy whole trust and affiance in God who seeth and knoweth all secrets, and hee shall mercifully iudge thee at his comming in the terrible and great day, when hee shall giue remuneration to the good for their goodnesse, and euerlasting punishment to the euill for their wickednesse.

Truth is the daughter of Time.

Aul. Gel.
Hermes.

Truth is the guide of all goodnesse.

Forasmuch as God is the truth, and that truth is God, he that departeth from the one departeth from the other.

Truth is the messenger of God, which every man ought to worship for the loue of her master. Plato.

Without the true knowledge of Gods Law, which is the rule of all honesty and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of hee highly magnified and established by the armor of mens mastery and gouernance.

They which bee euill affected towards the doctrine of truth, haue their mindes so blinde, that they cannot abide the light of the truth. Boetius.

Mans fickle and shifting flesh (ouerwhelmed with instabilitie and lightnesse) turneth it selfe vnto all fashions because it will not be brideled or compelled to obey the truth of God in all things. Periander.

Those that slip from the authoritie and rule of truth, being led by their owne blinde iudgements

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(as weake and rude of vnderstanding) are oftentimes trained out of the way of truth by likely glenings of reason, and so slip into sundrie noysome errours, from whence they can neuer (oz with much adoe) bee brought backe againe to the right of truth.

A friendly and prudent modestie in uttering cases of truth, being ioynd with a learned godlinesse, is of such force and vertue, that it mightily preuaileth where it shall bee uttered: without the which many other good gifts of knowledge shall hardly profit the truth but rather hinder it.

Augustin.

When the truth is reuealed, let custome giue place to the truth, let no man prefer custome before reason and truth, for reason and truth excludeth custome.

Gregor.

Custome be it neuer so ancient, and neuer so generally receiued, yet ought it by all meanes to giue place vnto the truth:

Custome without truth is but an old errour.

Cyprian.

The seruice of God in truth and vertue, is nothing else but with true faith and Obedience to depend onely vpon his will reuealed in his word: which proceedeth from the reuerent feare of God, and is the right entrance to true obedience, and to keepe truely the law of God.

Plotinus.

Vertue sometime at the first seemeth to be very darke, hard, and vnpleasant: although at length it appeareth most bright, amiable, louely, & comfortable.

Offence, hatred, and extreame crueltie commonly follow the profession of the truth.

Hermes.

The truth may bee shadowed, but will not bee suppressed: it may be blamed, but not shamed.

The righteous and godly, hauing in them the
scale

zeale of constancie, feare not the crueltie of man,
but will boldly stand to the truth untill death.

Hee that bleth truth, hath moe, and mightier **Socrates**
servants then a King.

In all things and towards all men vse a sin-
ple truth, without fraud, deceit, or guile in word
or deed.

Loue rightcousnesse and truth.

Beare witnes to the truth, & not to friendship. **Hermes.**

Honour is the fruit of vertue and truth, and for
the truth a man shall be worshipped.

Loue God & truth, so shalt thou saue thy soule.

The greatest fault that can be in a man of ho- **Mar. Aur.**
nestie, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that with-draweth their
eares from hearing the truth, cannot possibly ap-
ply their hearts to loue any vertue.

The truth shall more draw thee to loue and to
follow vertue, then the common example shall en-
tice thee to follow vice, the which no man can loue
no not the very filthie sinner himselfe.

Belieue not him that saith he loueth truth, and **Seneca**
followeth it not.

Reason not with him that will denie the prin-
cipall truths.

Affirme nothing before thou know the truth.

Maintaine truth.

Truth ought to bee preferred before friendship
and amitie.

If thou feele thy selfe more true to thy King **Aristotle**
then many other, and hast also lesse wages of him
then they, yet complaine not, for thine will con-
tinue, and so will not theirs.

Be the selfe-same that thou pretendest.

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Be not ashamed to heare truth of whomsoever it bee : for truth is so noble of it selfe, that it maketh them honourable that pronounceth it.

Lactan.

Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controulement of it.

Hermes.

A couetous man cannot learne the truth.

If men in reasoning, desire as much the truth of the thing it selfe, as they doe the maintenance of their owne opinions, and glorie of their wits, there would not breede so much hatred as there doth, nor so many matters laid aside and left but concluded.

Alex. Seu.

In all common-wealths and at all times, about noble Princes and most faithfull gouernours there bee some which for their owne commoditie, aduancement, displeasure, or for other corrupt and lewd affection (not hauing before their eyes the iust and terrible doome of God, & their owne consciences) the displeasure of their prince, nor shame of the world, let not to hinder & darken the manifest and cleere causes of truth, whose beautifull and bright beames (according to their worthines) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the glorie of God, to the honor of the Prince, and to the great reioycing, comfort, and quietnesse of the common-wealth.

The Prince ought to feare, and with all prudence and wisdom to foresee such inconueniences and great dangers, which else would fall vpon him and his people, through the corruption and euill nature of loathsome mitching members, that with craft couertly creepeth in fauour, and then by flattery and dissimulation endeavour to abuse his

his honest and gentle nature: whereby is not only lost or greatly blemished the deare and obedient loue, good name, and immortall praise, due vnto him of his people, (notwithstanding the name of vertue, wisdom, learning, and politike gouernance) but also his whole Realme is brought to much trouble, extreme miserie, losse and hindrance: yea, and sometimes hasty and swift confusion. For neuer did there chance greater mischief to any Country or Common-wealth, nor neuer were the vertuous natures of good Princes and Rulers sooner corrupted and abused then when they haue bene either misinstructed and falsely informed by flattery and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the cleere causes of truth, instead of equitie and iustice, sought to work their owne most wicked purposes.

The truth alone among all things is prouided Mar. Aur.
ged, in such wise, that when the time seemeth to haue broken her wings, then as immortall she sheweth her force.

The summe of all.

Faith is a stedfastnesse and truth of things
Spoken or covenanted of God or man.
A right Faith in God with it alway brings
Inuincible power, that mightily can
Withstand the assaults of cruell Satan:
For he that is faithfull and true in each thing,
Hath mightier seruants then Lord or King.

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Of godly Prayer and Deuotion: a mentall
Vertue. Cap. V.

Payer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all things that are of necessitie to the sustentation and nourishment both of soule and body: specially from the hand of God, or othetwise from man, as from the speciall instrument of God, that man by man (through him) might be most graciously blessed, releued, and comforted, to the onely praise of him from whence all blessings proceed.

Hermes. Prayer is the chieftest thing that a man may present God withall.

Pithagor. It is a right honourable and blessed thing to serue God and to sanctifie his Saints.

Perfect deuotion and the knowledge of Gods law, all men had neede to haue presently with them: for deuotion hath this strength, it doth elevate the minde vnto God: and knowledge doth sustaine and vphold the same, that it may with liuely courage continue, and not fall downe: it also doth incense and kindle it, that it mounteth upward into heauen vnto the presence of God: where the saueur of them both together smelleth farre more sweetly before him, then any earthly fumigation, bee it neuer so pleasant, doth pleasantly smell in the nose of man.

Men in their deuotion may often bee beguiled and falsely seduced, except knowledge do alwaies assist the same for to sustaine and direct it, which being knit together, strengthen men very much in all their intents: yea, and that very comfortably in all stormes of troubles & temptations, so that
it

It is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence vnto God, to haue deuotion without true knowledge of God, shewed vnto vs in his law, though it be in deuout praying, fasting, charitable relieving; or otherwise in most strait order and manner of liuing.

To know truely the will of God, is to pray truely, and to liue deuoutly and holily.

First, before thou prayest, cast away from thee (with a repentant heart) all thine iniquitie: and then call vpon God, and he will heare thee, relieue thee, quiet thy conscience, and most ioyfully comfort thee. Plotinus.

True and acceptable prayer vnto God, is to craue any thing at the hand of God answerable to his will, hauing our heart lifted vp vnto him during all the time of prayer.

Pray to God at the beginning of thy workes, that thou maist bring them to a good conclusion. Xenoph.

Worship God with a pure heart: pray vnto him and he will aduance thee.

When thou wilt fast, purge thy soule from filth, and abstaine from sinne, for God is better pleased therewith, then with abstaining from meates. Hermes.

Pray earnestly for repentance, and continually make thy faithfull petition and supplication to the euerliuing God: call vpon him in the day, and forget him not in the night.

When temptation inuadeth thee or giueth vnto thee a cruell and sharpe assault, then earnestly, heartily, and faithfully call on God for his helpe, Pithagor.

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Prerome.

and that by prayer being continuall, perfect, and pure, thou maist preuaile and obtaine the victorie, with reuerent fasting and abstinence the bodily passions of man are to be cured: and with Prayer the pestilent infections of the minde are to bee healed.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults of infernall spirits, against the delights of this lingering life, and motions and the flesh.

Antisthen.

The surest way for men to escape the danger of all their enemies, is alwayes to be busily occupied in deuout praying, and to bee continually mindfull of well doing.

Plato.

Thou oughtst daily to pray for the happie estate and prosperitie of thy Prince, and of others that by him are set in authoritie, for of them dependeth the peace and tranquillitie of the Commonwealth.

Vertuous and well disposed men doe daily pray vnto God for the cleansing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to restraints the corruption thereof, that it burst not out, either to the hurt of themselves or others.

Socrates.

God hateth the prayers and sacrifices of wicked people.

Put thy trust in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedie.

Plotinus.

To bee watchfull in prayer is the certaine and onely meanes to obtaine all our desires, ioyning thereunto an assured faith in God, before whom wee make our prayer. Pray that God may giue thee true, hearty, & earnest repentance, & increase of

of thy faith; for they both (for their excellency) as the speciall gifts of God, are most conuenient for thee: because the word of God (which he himselfe hath spoken) is the truth, and shall iudge in the last day.

When thou enterest into Prayer let thy Prayer be to this end, specially that God (as he is mercifull, so he) will mercifully reneale and open more and more to thine heart the true feeling, knowledge and vnderstanding of his truth, and to giue thee also grace that in thy conuersation thou maist truly expresse the fruits thereof.

Make thy Prayer perfect in the sight of God: for Prayer is like a ship in the Sea, which if it be good, saueth all therein, but if it be naught, suffereth them to perishe.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked, but pray that thou mayst bee contented and satisfied with that which he giueth thee. Plutarch.

Tyrants Prayers are necessary.

The summe of all.

*Prayer is the most holy and diuine seruice
That man here in earth vnto God may present:
Prayer with repentance is the due and perfect seruice,
That withstandeth the Deuill and his cursed intent.
Pray to God, trust in him, but first be penitent:
For as a sound ship saueth them that be therein,
So Prayer with repentance saueth from drowning in sin.*

THE

THE TENTH BOOKE.

Cap. I.

Of Women.

Diogenes.

HE that seeketh and desireth to haue the fellowship of a wife, ought to winne her with vertuous disposition, honestie, manners, and good behauiour.

Mar. Aur.

Naturally in times past, wiues were adorne with these Vertues, to wit, to bee shamefast in their countenances, temperate in words, wise of wit, sober in going, meeke in conuersation, pittifull in correction, well regarding their liuing, no company keepers stedfast in promise, and constant in loue.

Socrates.

Crabbed wiues are compared to rough stirring horses.

As a shrewde horse must haue a sharpe bridle, so a shrewde wife should be sharply handled.

Seneca,

Order thy wife as thou wouldest thy kinsfolke.

Give thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foot, she will to morrow tread vpon thy head.

Socrates.

Hee that can abide a curst wife, needeth not to feare what company he falleth in.

Mar. Aur.

There is not so fierce and perillous an enemy to a man as his wife.

A nice Wife and a backe doore
Oft maketh a rich man poore.

The ble of friendship, the comely port and the estimation of an honest man, is not a little impaired by an idle and light wife.

Like as a blocke though it be decked with gold, Plato.
Pearles and gemmes, is not to bee regarded, except it represent the shape of something: even so a wife be she neuer so rich, yet if she be not obedient to her husband, she is nothing at all worthy to be regarded.

Such wiues as would rather haue foolish husbands, whom they might rule, then to be ruled by sober wise men, are like him that would rather lead a blind man in an unknowne way, then follow one that can both see and also knoweth the way well. Hermes.

Like as no man can tell where a shoe wzingeth but he that weareth it: so no man knoweth a womans disposition but he that marrieth her. Socrates.

The Spouse that forsaketh her husband because she is grieved with his mauners, is like him, who because a Bee hath stung him doth forsake the Honey. Hermes.

He that fisheth with poyson, catcheth fish, but euill and corrupted: and so they that endeouour to get them husbands or wiues by Deceites and Charmes, may lightly get them, but better vngotten. Plato.

Like as they which keepe Elephants, weare no light coloured garments, nor they which keepe wilde Bulls, weare any Purple, because such colours doe make them fierice: so ought a wife to abstaine from such things as she knoweth will offend her husband. Plutarch.

They

The tenth Booke.

- Aristotle.** They which were wont to doe sacrifice vnto Iuno the Goddess of married women, tooke alwayes the galls out from the beasts which they sacrificed: signifying thereby, that all anger and displeasure ought to be farre from married folkes.
- Socrates.** The rule for a wife to lue by is her husband, if he be obedient to publike Lawes.
The best way for a man to keepe his wife chaste, is not to bee lealous, (as many fond fooles are) but to be chaste himselfe, and faithfull vnto her.
- Aristotle.** There can bee no greater honour for an honest wite then to haue an honest faithfull Husband, which caretij for her and for no woman else, thinking her moze chaste and faithfull then any other.
The husband can do his wite no greater wrong then to seeke the fellowship of another woman.
- Mar. Aur.** It is but small wit in a man to set by the fantasies of his wife, or to chastise openly, that may be righted betweene them secretly.
- Socrates.** Wives must bee the moze borne with, because they bring forth children.
It were better for a woman to be barren,
Then to bring forth a vile wicked carren.
- Mar. Aur.** Women be of right tender condition, they will complaine for a small case, and for lesse will rise vp into great pride.
- Protegeus.** In three points women and fooles are commonly of like condition: they are full of vaine affections, curious and peeuish to please, and very wilfull in foolishnesse.
- Tertullian.** A woman was the first forsaker of Gods Law, the discloser of the forbidden-tree, and the gate of the Deuill.
- Aristotle.** A woman is a necessary euill.
Women in mischief are wiser then men.
- Hardy

Hardy is that woman, that dare giue counsaile to a man, but hee is foole-hardy that taketh it of a woman: he is a foole that taketh it, and hee the more foole that asketh it, but hee is the most foole that fulfilleth it. Mar. Aur.

Women bee more pittifull then men, more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Deuill. Socrates.

It is better to be in company with a Serpent, then with a wicked woman. Socrates.

Women by nature are bozne malicious.

Mar. Aur.

As it is naturall for a woman to despise the thing that is giuen her vnasked: so is it death to her to be denied of that she doth demand. Mar. Aur.

There is no creature that more desireth honour and worse keepeth it then a woman.

Gay apparelled women stand forth as baits to catch men that passe by: but they take none but such as will be poore, or else such as bee ignorant fooles, which know them not.

Women desire to see and to be seene.

Chilon.

A faire whore is a sweet poyson.

He that hunteth much womens company, cannot be strong: nor can hee be rich that delighteth much in wine.

Womens counsaile is weake, and a childes is vnperfect.

We note inconstancy in children, and likewise in women: the one for tender nesse of wit, and the other as a naturall sicknesse. Seneca.

In men wee note audacitie, but commonly in women timorositie. Alex. Scu.

Women with their lightnesse, and children with their small knowledge, occupie themselves in things present: but wise men do thinke on that that Mar. Aur.

The tenth Booke.

that is past; they ordaine for that which is present, and with great study doe prouide for the time to come.

Pithagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Use no womens company; except necessitie compell thee.

Pithagor. They that had rather bee conuersant amongst women then amongst wise men, are like Swine that had rather lie rooting in durt and drasse, then in cleere and faire water.

With the fairest women brothell houses are peopled.

Mar. Aur. Beautie in womens faces; and folly in their heads, are two wormes, which fret life, and waste goods.

Women that will haue toy of their daughters, ought to take from them all such occasions and libertie, whereby they should be euill.

The woman that will keepe her selfe from care and her daughter from perill, let her see the time of her daughter alway well spent in some honest and godly exercise.

When the hands are occupied with any good exercise, then the heart is void from many idle and vaine thoughts.

Mar. Aur. Women are so fraile, that with keepers with great paine they can keepe themselves. And for a small occasion they will loose altogether.

Mar. Aur. Women are so extreame in all head-strong extremities, that with a little fauour, they will bee exalted and grow into great pride, and for a small unkindnesse they retaine great hatred.

Women for a little goodnesse looke for a great hire, but for much euill no chastisement.

Take

Take heed to the meate that a iealous woman
giueth thee. Seneca!

A fierce beast and a perillous enemy to the
Common-wealth is a wicked woman: for shee is
of much power to doe great harme, and is not apt
to follow any goodnesse. Mar. Aur.

The withdrauing and keeping of women close,
is a bridle to the tongue of ill men, and the wo-
man that doth otherwise putteth her good name
in danger.

It were better for a woman neuer to be bozne
then to be defamed. Socrates!

A wicked woman once defamed, thinketh all o-
thers to bee so likewise, and desiring they should
so be, will indeed say that they are, and procure to
haue them euill famed: for to the intent shee may
couer her owne infamy, shee infameth all others
that be good.

All things done wickedly is sinne, and may bee
amended: but a dishonest woman alwayes is in-
famed.

A woman of good name feareth no man with an
euill tongue.

Women cannot conserue the reputation of their
estate and degree, but by keeping their persons in
great feare, honestie and good order.

It were great wickednesse in men to say that
all women are euill that be euill spoken of.

Those women that keepe themselues in their
houses, well occupied in their businesse, temperate
in their words, faithfull to their husbands, well
ordered in their persons, peaceable with their
Neighbours, being honest among their owne fa-
milies, and shamefast among strangers, such (I
say) haue attained great renowne in their liues,
and Mar. Aur.
Socrates.

The tenth Booke.

Plutarch.

and left eternall memozy of them after their death.
Neither gorgeous apparell, nor excellent beautie, nor plentie of gold or riches, become a woman so well as sobernesse, silence, faithfulnessse, and chastitie,

Women are no lesse apt to learne all ill manner of things then men are.

Sweet Sauours and Dyles are more meet for women then for men,

Like as a Trumpeter soundeth out his meaning by the voyce of the Trumpet, so should a woman let her Husbandman speake for her.

Hermes.

Silence in a woman is a precious vertue.

The summe of all.

He that gladly seeketh the company of a Wife
Ought onely to winne her by vertuous disposition,
To imbrace her for her vertue, and to lead a quiet life,
Refusing much riches with whorish conditions.
Women be commonly of most tender affection,
And better it is with a Serpent to be in company
Then with a wicked woman for to marry.

Of the Tongue, Detraction, Speech and Silence. Cap. II.

The tongue is a slipperie and nimble instrument, whereby commonly the treasures of the heart are in such wise vnlocked, laid forth, and spread abroad, that not onely thereby friendship is greatly ingendred, earthly Treasures increased, the life quietly stablished, perpetual praise and euerlasting felicitie obtained, but contrarie wise Friendship is decayed, worldly riches are
dimin

diminished, the life most miserably wasted, infamy and immortall paine is thereby purchased.

The tongue if it bee well bled, is the most precious member of a man, but otherwise the most detestable pernicious euill; and full of pestiferous poyson.

It is a most plaine and sure argument, that the heart within is very filthy, and foulely defiled and corrupted, whensocuer the tongue is wickedly bent, and uttereth vncleane, filthy, and wicked speeches.

Detract not, neither speake euill of thy neigh- Boëtius:
bour behinde his backe.

Detraction is to speake euill of him that heareth not: or, it is a lying, malicious, hypocritical, craftie, pernicious, and hurtfull speech.

Detraction being a venomous euill, or rancke poyson of the Diuell, is poured by him into the hearts onely of wicked and malicious men, who naturally in their proud, ouer-lofty, and stout courage, wickedly ouerwhelmed with selfe wil and folly, spare not at any time (in the contempt of all vertue, true religion and honestie, and for the satisfiying of their despightfull and cursed humors) to blowe out with euill saoured and stinking breaths, the very shamefull and hurtfull blasts of slanderous and euill reports: whereby euen the very godly are of their good name and fame impaired, their estimation discredited, their friends abated, their welfare much hindered, and their ioyes here so shaken in this life, that as men drowned in dolor and heauinesse, boide of worldly ioy, they are driuen with bitter teares to cry daily vnto God for helpe, and to be deliuered of such their cursed detractors.

The tenth Booke,

Such a mischievous euil commonly is this sin of detraction in the heart of the proud and wilfull foolish man, that there is neither long familiarity, accustomed fellowship, nor causes of approued friendship, neither affinitie, kindred, or consanguinitie, neither yet any state or degree that can once bridle him or stay him from doing much mischief if hee can, with his most poysoned and venomous tongue.

Like as Rats and Mice eat and gnaw vpon other mens meate : so the Detractor eateth and gnaweth vpon the life and flesh of others.

Backbiting, lying and flandering are sworne companions together.

Backbiting hath his peculiar euill, that is, it hurteth a man absent, and so couertly and craftily that the partie is not aware of it, but is sodainly vndone (A poore wretch) before hee doth either know by whom, how, when, or wherefore hee is vndone.

The first euill of backbiting is, that it either hurteth Charitie, or else when it hath otherwise impaired, it giueth vnto it a great wound, and so extinguisheth it commonly altogether.

Backbiting hurteth charitie, when it disseueth friends asunder, and bringeth them into dissention and hatred, and it is thereby the sorer wounded when it decayeth it: and (if hee can) doth also vtterly extinguish it, when it increaseth the fire betwixt them that be already in dissention, inflaming it more and more.

He that is given to the vice of backbiting and flandering is worthily subiect vnto the common hatred of all men, and to bee eschewed of all men as a most pestilent plague, And at his entrance
into

into any other place among company euery mans mouth to bee either stopped against him, or otherwise opened to hisse him out of the doozes.

Whilēt the backbiter liueth, all the world curseth him: if he be in danger or doe perish, there is no man sozry for him, and the remembrance of him after he is dead, raigneth in cursing and banning of him.

He is to be counted vertuous and wise that alwayes disposeth his tongue to speake of God and godlinesse. Plato.

Speak euer of God, and God will alwayes put good words into thy mouth: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures. Socrates.

As our talke of God ought to be most reuerent and holy, with most sweet and faire words: so must also all our deeds befoze him bee most holy, sweet perfect and good.

Let not thy tongue run befoze thy wit,

Let thy minde rule thy tongue.

Use thine eares more then thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

Hee is wise and discreet that can refraine his tongue.

The tongue is the betrayer of the heart.

Pithagor.
Socrates.

There is not a worse thing, then the deceitfull and lying tongue.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemies saue the tongue.

The tongue of a foole is the key of his counsaile, which in a wise man wisdom hath in keeping. Socrates.

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The tongue of a wise man is in his heart, but the heart of a foolc is in his tongue.

Socrates,

The ordering the tongue is a tryall most true
To know if a man his lust can subdue :

For hee that cannot rule his tongue as him list,
Hath much lesse power other lusts to resist.

**If by wicked tongues thou art stirred to wrath
and grieve, and feelest in thy selfe through thine
owne innocencie to bee by them abused: let this
be vnto thee against them a neere and speciall re=
medie, that is, arme thy selfe with patience, with
meeknesse and silence, lest through multiplying of
words with thine enemy, thou be found amongst
wise men to be as euill as he.**

Mar. Aur.

**It is a thing certaine, when one is merrie, hee
saith more with his tongue, then hee thinketh
with his heart: and contrariwise, when one is
heauy, the eyes weepe not so much, nor the tongue
cannot declare that, which is locked within the
heart.**

Aristotle.

**Keepe measure in thy communication, for if
thou bee too brieft, thou shalt not bee well vnder=
stood: and if thou bee too tedious, thou shalt not
bee well borne in minde. Either talke of vertue
thy selfe, or giue care to them that talke thereof.**

It is better to heare then to speake.

Thales.

**Wee ought to heare double as much as wee
speake, and therefore nature hath giuen vs two
eares, and but one tongue.**

Socrates,

**A man hath power ouer his words till they bee
spoken, but after they be vttered they haue power
ouer him.**

**A man ought to consider before what hee will
speake, and to vtter nothing that may afterwards
repent him,**

He that speaketh little, hearkeneth and learneth Pithagor.
at the speech of others, but when hee speaketh, o-
thers learne of him.

To talke of God is the best communication,
and to thinke of him is the best silence.

Talke no euill of God, but search diligently to Socrates.
know what he is.

The filth of worldly wisdom is knowne by
much speech.

Words without good effect, are like a great wa- Plato.
ter that drowneth much people, and doth it selfe
no profit.

Abstaine from words of ribaldry: for a tongue
ouer-liberall nourisheth folly.

They that rob, speake euill of, or slander the
dead, are like furious dogs, which bite and barke
at bones.

Hee that babbleth much, declareth himselfe to
haue small knowledge.

Cast whisperers and Tale-bearers out of thy
company.

Let no man say, I would and I cannot with- Mar. Aur.
draw me from vice: it is better said, I may but
I will not follow vertue.

Men ought not to vse any talke or communica- Diogenes
tion but such as should bee fruitfull to edifie, as
well the hearer as the speaker.

So speake that thy words be not reprov'd.

An idle word shall not escape unpunished.

When the vngodly and malicious persons are
suffered to speake what they list, without reproofe
and punishment, there is nothing more pernicious
in the world to make debate, and to breake the
Bond of that most incomparable Vertue of A-
mitie.

The tenth Booke.

- Philip.** It lyeth in our selues to be well or euill spoken of.
- Theſilius.** Rude words that are profitable and true, are better then sweet words being full of deceit and flatterie.
- Diogenes.** The habit of the minde is best perceived by a mans talking.
- Hierome.** Deuout conuerſation without communication as much as by example it profiteth, by ſilence it hurteth: for with barking of Dogs, and with the ſtaues of ſhepheards, the raging Wolves be hindered of their purpoſes.
- Socrates.** Silence and ſpeech are both good, uſed in due time, but otherwiſe are both naught.
- Pithagor.** Frame thy ſpeech according to thy garments, or faſhion thy garments like vnto thy ſpeech.
Giue no man cauſe to ſpeake euill of thee.
- Hermes.** Neither ſuffer thy hands to worke, nor thy tongue to ſpeake, nor thine eares to heare that which is euill.
- Socrates.** When thou talkeſt with a ſtranger bee not too full of communication, till thou know whether he be better learned then thou, and if thou be the better, ſpeake thou the bolder, elſe bee quiet and learne of him.
- Plato.** Haſtineſſe of ſpeech cauſeth men to erre.
- Philotas.** It is much more eaſie for an innocent to finde many words in his ſpeaking, then for a man in his miſery to keepe a temperance in his tale.
The holineſſe & cleanneſſe of the mouth, ſtandeth in the utterance of rightneſſe and truth: and the prophanation & defiling thereof, is by lyings and vntuths: for as no cleane ſtuſſe can proceed out of filthy lippes, ſo the noyſome blaſts of ſuch euill ſeaſoned breath annoyeth greatly the honeſt eares of

of the godly: and who will looke for sweet Wine
out of the same vessell from whence Vinegar is
daily drawne out?

The faire water is defiled that passeth through
mirey springs.

Whatsoever thou wilt speake, before thou ut-
ter it, shew it secretly to thy selfe.

Beware of Lyes and Tale-bearers.

The flying tales of light folkes are commonly
the grounds of bad rumours.

Speake not to him that will not heare, for so
thou shalt but vex him.

Thinke not such things honest to bee spoken,
that are filthy to be done.

A man is by nothing better knowne, then by his
communication.

If thou speakest what thou wilt, thou shalt Diogenes.
heare that thou wouldest not.

Faire speech in presence,
With good report in absence,
And manners in fellowship
Obtaineth great Friendship.

Hee that speaketh truth cannot bee ashamed of Aristotle.
that he speaketh.

Faire and smooth communication onely framed
to please the hearer, is properly to be called a trap
or snare of hony.

Tell not abroad what thou intendest to doe, for Pittachus.
if thou speed not thou shalt be mocked.

Be secret in counsell, and take heed what thou Isocrates.
speakest before thine enemies.

Hee that is beautifull and speaketh unseemely Aristippus
things, draweth a sword of Lead out of an Iron
scabberd.

Let not the authority of the speaker perswade
thee

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thee, nor regard thou his person that speaketh, but marke well what is spoke.

Heare that which vnto thee belongeth.

Heare much, speake little, be faire spoken, and sweere aptly: thinke first, then speake, and last of all fulfill.

Pithagor. By silence the discretion of any man is knowne: and a foole keeping silence seemeth wise.

Silence in a woman is a great and godly vertue.

Plato. As empty vessels make the lowdest sound, so they that haue least wit are greatest bablers.

Plutarch. They that are ready to take a tale out of another mans mouth, are like vnto them who seeing one proffered to bee kissed, would hold forth their lips to take it from him.

Seneca. As the vessell cannot bee full, which alwayes sheddeth out, and taketh nothing in: so that man cannot bee wise that enermore talketh, and neuer hearkeneth.

Aristotle. Like as cleere glasse can hide nothing, so there bee many that can keepe secret and dissemble nothing.

Aug. Caf. The rewards of faithfull silence are without danger.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place conuenient,
Of which the best and easiest to abuse
Is speech, for which men oftentimes repent:
So doe they not where ere they be silent.
Yet be not dumbe, nor giue thy tongue to lease,
But speake thou well, or heare and hold thy peace.

Of Fortune. Chap. III.

This tearme of Fortune or Chance, bled of men, proceeded first of ignorance and want of true knowledge, not considering what God is, & by whose onely fore-sight and Providence, all things in this world are seene of him before they come to passe.

Fortune is such a Mistresse, that shee ruleth Realmes, ouer-commeth Armies, beateth downe Kings, exalteth Tyrants, to the dead shee giueth life, to some renoume, and to some shame.

Fortune giueth these euils, and wee see it not: Mar, Aur. with her hands shee toucheth vs, and wee feele it not: shee treadeth vs vnder feet, and we know it not: she speaketh in our eares, and we heare it not: she cryeth aloud vnto vs, and we vnderstand her not: and this is because wee will not know her. And finally, when wee thinke wee are most sure, then are we most in perill.

If the Fortune of this world make thee reioyce Plaro. ouer thine enemies, it may make them reioyce ouer thee.

Be not proud in prosperitie, nor despayre in aduersitie. Plato.

In prosperitie beware, and in aduersitie hope for better Fortune.

The nature of Fortune is to be alwayes mutable and inconstant: neither is shee a giuer of any thing to any man for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with a bundance of all things, them (many times) God least fauoureth,

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Evill men by their bodily strength resist their misfortunes: but good men by vertue of the soule abide them patiently.

Mar. Aur.

As in all prosperity alway there falleth some sinister fortune, either soone or late: so therewith Fortune doth arme and apparell vs, where shee seeth wee shall fall to our great hurt. Fortune conning with some present delight or pleasure, is a token that by flattering vs shee hath made ready her snares to catch vs. It is an infallible rule of enuious Fortune, that this present felicitie is giuen with a pricke of a sodaine fall of mischance.

Such as Fortune listeth by with great Riches, shee full cruelly giueth them profound bytings.

Fortune is alwayes slippery, and cannot be holden of any against her will.

Anaxag.

Through idlenesse, negligence, and too much trust in Fortune, not onely men, but Cities and Kingdomes are bitterly lost and destroyed.

Mar. Aur.

What number hath bene seene, that the chances of Fortune could not abate, and yet within a short while after vnawares, with great ignominious shame haue ouerthrowne them.

Fortune with her tyranny chasteneth them that serue her, she beguileth euery person, and no person beguileth her: she promisseth much, and fulfilleth nothing: her Song is weeping, and her weeping is long to them that be dead among wormes, and to them that liue in prosperity. At them that be present she spurneth with her feet, and threatneth them that bee absent. All wise men shrink from her, but a foole sheweth her his face.

Socrates.

To haue been fortunate is the most misfortune,
There

There cannot bee a more intollerable thing,
then a fortunate foole.

The adventures of men are so diuers, and fickle Mar. Aur.
fortune giueth so many ouerthwart turnes, that
after that she hath a great space giuen great plea-
sures, incontinent wee are cited to the subtile
trailes of Repentance.

The greatest hap of all, and the greatest desire Mar. Aur.
of men is to liue long: for diuers chances that fall
in short time, may bee suffered and remedied by
long space.

Right fortunate is that man that looſeth his
life, and leaueth behind him perpetuall memory.

Unfortunate and unhappy are they that bee in
prosperity, for surely they that be set in high estate
cannot ſie from the perill of Scilla, without falling
into Charibdis.

Fortune is to great men deceitfull, to good men Tullius.
vntable, and all that is high is vnſure.

Marke not another man for his misfortune, but
take heed by him how to auoyd the like misery.

Our liues are so doubtfull, and fortune so way-
ward, that she doth not alwayes threat in ſtriking,
nor ſtriketh in threating: for oft times false for-
tune ſhaketh her weapon and ſtriketh not: and
another time ſtriketh without ſhaking.

As fortune beckeneth, so fauour inclineth.

Fortune aduanceth and liſteth bp, but all men Iuſtinus.
by nature are equall in dignitie.

By nature all men be equall in dignity,

By Fortune more one then another aduanced:

This who ſo conſiders in his Supremacy,

Ought looke to himſelfe, and well be aduiſed.

By Fortunes good fortune who commeth in fauour,

By Fortunes misfortune may catch a diſpleaſure.

The

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Hermes.
Aristotle.
Thales.

The wicked sometime seeme fortunate.
No man is happy indeed whiles he liueth.
If any man be happy it is hee that hath bodily
health, riches, a learned and not a vaine minde.

This is a thing most happy, that Fortune in
her cruelty, hath no weapon so sharpe and cruell,
as can once pierce or wound the soule.

Wisdom and discretion are most to be bled in
time of misfortune.

Keep close thy misfortune, lest thine enemies
reioyce at it.

Tullius.

There is also moderation in the toleration of
fortune of euery sort, which of Tully is called
equability, that is, there seemeth alwaies one be-
sage and countenance, not changed either in pros-
peritie or aduersitie. Moreover a man should not
bowe for any fortune or trouble of minde.

Nothing vnto a man is miserable, except hee so
thinke it: for all fortune is good to him that con-
stantly with patience suffereth it.

Seneca.

As a cunning workman can fashion the Image
of any matter: so a wise man should take in good
worth all kinds of fortune.

The summe of all.

Fortune is a variable and strange Mistresse,
And uncertaine to trust to in all her doings:
For Fortunes crooked euils her name doth expresse,
Which daily are felt with her hasty short turnings: (ting,
She quencheth & destroyeth with her sharp profound bi-
And for this intent chiefly misfortune should be suffered,
Because true friends are best thereby declared.

Of Riches, and rich Men. Cap. IIII.

Riches are in the number of things that may be either good or euill, which is in the arbitrement of the giuer. Xenoph.

To delight in riches is a dangerous vice. Socrates.

Hee is rich that contenteth himselfe with his pouertie.

The richest thing to a man is his Soule and reason, by which he keepeth iustice and escheweth sinne. Hermes.

He is most rich that hath most wisdom. Polion.

There is no greater riches then the agreement of good mens mindes.

He that is contented and satisfied with himselfe is bozne with great riches.

Abstinence from couetousnesse is great riches.

Riches for the most part are hurtfull to them that possesse them. Plutarch.

Those that be rich are not onely vexed with desire to encrease greatly their wealth, but also are sore troubled with feare lest they should lose that which they haue already attained vnto. Cicero.

He hath most that coueteth least.

Not to desire riches is the greatest riches.

None are in more suretie then they that lacke most riches.

If thou seeke to bee rich, thou shalt finde therewith sorrow, carefull trauell, misery, vexation of minde and much mischief. But if thou seeke to be godly, thou shalt finde comfort, wealth, prosperitie, peace of conscience and all felicitie.

As sicknesse and health can neuer agree,

So gold without rest is but miserie.

Virtues

The tenth Booke,

Aristotle. Vertue is greater riches then either siluer or gold.

Pithagor. Hee is not rich that enioyeth not his owne goods.

Suffisance is better in riches then abundance.

Plato. Labour for the riches that after death profiteth the soule.

Hermes. A couetous man cannot be rich.

Care not what riches thou loolest for the winning of true friends.

Purchase thy riches truely, and spend them liberally.

Aristotle. Seeke not the riches of this world, and shame in the other: seeing that this world is no more but onely a baiting place to goe to the other world.

Mar.Aur. It is a great wonder to heare and see, how fathers climbe to haue riches, and their children descend to haue viciousnesse, to see fathers honour their children, & children to infame their fathers: to see fathers giue rest vnto their children, and little children to giue trouble to their old fathers: yea, sometime the fathers dye for sorrow, that their children dye so soone, and the children weepe because the fathers liue so long. Also the honour and riches that the fathers haue procured with great thoughts, the children loose with little care. And this is certaine, that the fathers may gather riches, with strength and craft, to sustaine their children, but God will not haue durable that is begun with euill intention, and is founded on the prejudice of others, though possessed by an heire, and though the heauie destinies of the fathers permit that their riches be left to their children, to serue them in all their vices for their pastime;

pastime, at the last, according to their merits, God will that their Heyre and Heritage shall both perish. Finally, all that with great thought hath beene gathered for their children, whom they loue well, and with whom they much content themselves, sometime another heire of whom they thinke least enioyeth it.

God doth permit that the couetous fathers in Mar. Aur. gathering with great trauell, should dye with the same, to leaue their riches to their vicious children to spend badly.

Great abundance and plentie of riches cannot Hierome. of any man bee both gathered and kept without sinne.

Riches and the substance of the world robbeth and spoyleth a man of much better riches, that is to say, the loue of vertue, and of all godly exercise.

Gold is a corruptible matter or substance, and Plato. shall therefore once bee consumed: but that treasure for the which mans soule ought to labour, shall neuer be wasted, neither in qualitie, nor in quantitie impaired or diminished, that is, shall alway be like good, and like much. Therefore whatsoeuer paine bee taken about the getting of such treasure, it ought not to bee imputed grieuous: weighing well the vertue of the gaue, and the most happy reward in the end.

Great possessions or substance maketh vertue Alex. Sen. suspected, because they be ministers of pleasant affections and also nurses of wanton appetites.

Those riches are to be despised, which with liberalitie are wasted, and with sparing doe rot. Pithagor.

Be not carefull for worldly riches, for God Socrates. hath provided for each man sufficient.

Prepare

The ninth Booke,

Plato.

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Trauell not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdom, as if he gaue thee gold and precious stones.

Such things as thou hast, vse as thine owne; and keepe them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

Homer.

When prosperitie promiseth securitie and rest in the goods of this world, it is an hard thing and a rare to thinke God onely to be the giuer thereof, and can sodainely take the things away that haue beene gathered with great paines and trauels.

Learning is great riches to the poore, and it garnisheth the rich.

Where riches are honoured, good men are despised.

Immortall honour is better then transitorie riches.

Plato.

Hee that keepeth a man from shame, is better then the riches gotten thereby.

Desire of riches waxeth infinite.

Hermes.

It is a miserable thing, a rich man to be decayed and falne into pouertie.

He is not happie that hath riches, but hee that rightly bleth them.

The riches of this world abused, ingendreth pride and forgetfulnes of God.

Solon.

There be three causes noted, that chiefly moue mens mindes to desire these worldly goods: one is the

the loue of wealth ease, mirth, & pleasure: the second is, the loue of worship, honour and glory: the third is, the doubtfullnesse and mistrust of wicked and faithlesse men, that are carefull of liuing here in this life.

They bee worse that bee lately made rich, then they which haue beene rich a great while.

It is a foolish madnesse to thinke that rich men be happie.

He hath riches sufficient that needeth neither to flatter nor borrow.

The more that a man hath of abundance.
So much the lesse he hath of assurance.

Pithagor.

Suffisance is the castle which keepeth wise men from euill workes.

He is neither rich, happy, nor wise,
That is a bondman to his owne avarice.

Solon.

Great businesse the heart hath to search for the goods of this world, and great trauaile to come to them: but the greatest dolor without comparison is at the houre of death to depart and leaue them.

Mar. Aur.

Rich men through excesse and delicious pleasures, are more foolish & corrupt then any others.

Aristotle.

Rich men had need of many lessons to doe well.

Rich men (their affection respected) had neede of many precepts and counsailes, both touching their keeping of hospitalitie, and to the exercising also of their bodies with labour, lest they should most corruptly fall with consent into the filthy motions of the body, & other inconueniences, whereof the poore need no such admonitions.

Diogenes.

Treasure by falsehood seeming to augment,
Are euill gotten but worse spent.

Hermes.

Wherefore to be rich, who so doth intend,
Ought truely to winne, and duly to spend.

The tenth Booke.

- Anaxag.** Men should liue exceeding quietly, if these two
wozds (mine and thine) were taken away.
- Pithagor.** Couet not to waxe rich through deceit.
The time and riches are best bestowed, that
are employed about the seruice of God.
- Tullius.** In thy prosperitie, and when things flow to-
wards thee, (euen at thy will and pleasure,) thou
must the more earnestly flye pride, disdainfulnesse,
arrogancy, immoderation of backe or belly, incon-
tinencie and loosenesse of life.
Spend not too outragiously, nor be too niggard-
ish: so shalt thou neither be needy, nor in bondage
to thy riches.
Upon a couetous man riches are lost, and are
very pouerty to him: for he is neither the warmer
the better fed, nor the richer for them.
- Diogenes.** Rich men without learning are called sheepe
with golden fleeces.
Charge not thy selfe with taking of vaine goods
thou hast so small assurance of thy life.
- Plutarch.** The miserable rich person, the more that hee
encreaseth in riches, the more hee diminisheth in
friends, and groweth in enemies to his damage.
Friendship is better then riches.
As the toynes wherein men labour, waxe al-
wayes richer and richer, and such as are bent to
idleness and pleasure decay daily, and come to vt-
ter desolation: so the goods that be gotten by tra-
uaille, study, and diligence, and so kept, shall con-
tinue and increase, but that which is euill gotten,
or sodainely wonne, shall euen as sodainely vanish
away againe.
- Socrates.** Like as an arrow that lighteth vpon a stone
glancerth away, because the stone wanting soft-
nesse yeeldeth not to receiue it: so the riches that
Fortune

Fortune giueth, not guided with diligence and
circumspection, vanissheth away without profit.

The hauing of riches is not so commodious,

Aristotle.

As the departing from them is grieuous.

A maus riches are no where so well laide vp
and safe.ly kept, as in the hands of his friends.

Small expences often bled, consume great sub-
stance.

Seneca.

He which giueth riches or glozy to a wicked Aristode:
man, giueth wine to him that hath a feuer,

As a golden brydle, although it garnish an horse Plato.
yet maketh him neuer the better: so although ri-
ches garnish a man, yet can they not make him
good.

Death despiseth all riches and glozy, and rol- Boëtius.
leth both the rich and pooze folke together.

Such as trull in their owne strength or riches,
abuse and blasphemie the name of God, which
hath not beene unpunished, nor neuer shall bee, in
this world, nor in the world to come.

The summe of all,

*Sith the perfect riches is suffisance,
He is more rich thãts content with pouertie;
Then he that hath of treasures abundance,
Which no man may possesse well with suretie.
Rich is he that can himselfe satisfie
With fewest things which be both safe and sure;
There Fortunes gifts are double to endure.*

The tenth Booke,

Of Blessednesse, and Misery. Chap. IIII.

Cicero.

That man cannot be truly blessed, in whom vertue hath no place.

Those men bee truly blessed, whom no feare troubleth, no peniuenesse consumeth, no carnall concupiscence tormenteth, and those also that are not soone stirred to foolishnesse and gladnesse.

All things truly belonging to blessednesse doe chiefly consist in the noble vertue of wisdom.

A man that is wise although hee fall into extreame necessitie and pouertie, yet is he very rich, and greatly blessed.

That man which hath strength, beauty, comely personage, nimblenesse of body, and thereunto likewise being added riches, honour, rule, & great glory of this world: yet if hee with all these be an vnjust, intemperate, and fearefull man, and of no capacitie, hee is not truly blessed but most miserable.

That man is worthily counted blessed, to whom nothing can seeme so intolerable, as to discourage him: nor nothing so pleasant as proudly to puffe him vp, and make him glorious.

A blessed life consisteth in the knowledge of things, which wee doe attaine vnto by searching out the natures of them, and being once obtained, wee doe contemne all worldly things, and liue in securitie, which is the quietnesse of the mind, or to be void of vngodly care.

Plato.

Finally, that man is truly blessed, to whom it shall chance, that once comming to old age, he then doe attaine vnto true wisdom, and fasten himselfe in true opinions,

Of

Of Beginning and Ending. Chap. V.

God lacketh beginning and ending.
 The most gracious and mighty beginner
 is **GOD**, which in the beginning created the
 world.

Thales.
 Hermes.

Good counsell is the beginning and end of good
 workes. Zeno.

Beginne nothing befoze thou first call for the
 helpe of God: for God (whose power is in all
 things) giueth most prosperous furtherance and
 finishing of such good acts, as wee doe begin in his
 Name.

Aristotle.

Take good aduilement befoze thou begin any
 thing, but when thou hast begunne it, dispatch it
 quickly.

Begin nothing befoze thou knowest how to fi-
 nish it.

Take good heed at the beginning to what thou
 grantest, for after one inconuenience another fol-
 loweth.

Befoze any fact be by man committed, the end
 is first in cogitation, and last of all the fact.

Of small faults not hindzed at the beginning,
 oftentimes spring mighty mischiefes.

Not the beginning of things but the last end,
 must declare whether the same be well attempted
 or not. Photion.

Many things at the beginning are counted
 good, which at the end are knowne to be euill. Pichagor.

The end of casuall things in the world no man
 doth or may know.

To haue made a good beginning, is no small
 portion of the worke done. Socrates.

The tenth Booke.

In all woꝝkes the beginning is the chiefeſt, and the end hardeſt to attaine.

Mutarch.

Like as a ſpot ought to bee wiped out at firſt, leſt with long carrying it ſtaine through, and bee worſe to be gotten out: ſo ſhould diſſention be remedied at the firſt, that it grow not unto hatred.

Aristotle.

Like as the ſtroke which a man ſeeth, may bee the better receiued and defended: ſo the miſchiefe which is knowne of before, can do the leſſe harme,

Horace.

Stop the beginning, ſo ſhalt thou be ſure,
All doubtfull diſeaſes to ſwage and to cure:
But if thou be careleſſe and ſuffer them braſt,
Too late commeth pleaſure, when all cure is paſt.

Mar. Aur.

Like as after the night commeth the deuote morning, and after that commeth the bright Sun, and after the Sunne commeth a darke cloud, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather: euen ſo after infancy commeth child-hood, and after child-hood commeth olde age, and after olde age commeth death, and laſt of all after death, commeth a fearefull hope of a ſure life.

Euery man hath a beginning, a middle and an end.

Plato.

Good reſpect and conſideration to the end of things preſerueth both body and ſoule.

Pacuvius.

When the godly ſhall haue their full entrance and beginning to euerlaſting glory: and make their happy change from mortalitie to immortalitie: and leaue the corruptible drolle of this life, for treaſures incorruptible: for gold, glory. for bluer, ſolace without end: for vaine apparell, robes royall for earthly houſes, eternall Palaces: mirth

mirth without measure, pleasure without paine,
and felicitie endlesse: then also shall the end of the
wicked bee most lamentable: then shall hastily
come vpon them their iust reward of vengeance:
then shall they with the end of this worlds vaine
felicitie enter into eternall damnation and misery,
then shall they cry, woe, woe, with endlesse hor-
rour, for their carelesse life, and worldly securitie.

The summe of all.

God that is most glorious, was the Almighty beginner
Of all that in Heauen or in earth haue their being:
Which was without beginning, he is the onely helper,
And furtherer of good workes to come to good ending.
Without counsell and aduisement begin not any thing:
But consider well the end and weigh discretely,
What happily preferueth both soule and body.

THE



THE ELEVENTH BOOKE.

Cap. I.

Of the Precepts of the Wise.



I have in this Booke (which I diuis-
ded into two parts) put together the
Precepts and Proverbs of morall
Philosophy, and those both of the
pithiest and briefest that I thought
meet. Because I would haue them better weighed
and remembred, but specially put in practice: for
the following of one good saying, is better then
the learning of a thousand,

Solon.

VVorship God.
Reuerence thy Father and Mother.
Helpe thy friend.
Hate no Man. Maintaine Truth.
Sweare not. Obey the Lawes.
Thinke that which is good.
Moderate thine anger. Praise Vertue.
Persecute the euill with extreme hatred.
Honour thy King. Try thy friends.
Be the selfe same that thou pretendest.
Abstaine from Vice, Loue Peace.
Desire honour and glory for Vertue.
Take heed to thy selfe, and be circumspect.

Thales.

Deserue prayse of every body.

Cast whisperers and tale-bearers out of thy company.

Take in good worth whatsoeuer chanceth.

Be not high minded. Judge iustly.

Be careful for thy household,

Reade ouer good Bookes.

Doe good to good people.

Refraine from foule Language.

Bring vp in Learning thy Children that thou lo-
uest best.

Be not suspitious nor ialous.

Marquish thy Parents with sufferance.

Remember them which haue done thee good, and
forget not their benefites.

Despise not thine vnderlings.

Desire not other mens goods.

Runne not headlong into doubtfull matters.

Keepe friends goods as safe as thou wouldest
thine owne.

Doe not that to another, which thou thy selfe ha-
test.

Threaten no body, for that is womanlike.

Be readier to goe to thy friend in time of his mi-
sery, then of his prosperitie.

Beare no malice.

Use Temperance. Fly filthy things.

Get thy goods iustly. Loose no time.

Use Wisdome. Please the most.

Be well mannered. Suspect nothing.

Hate slander. Bend not vnto fortune.

Let not thy tongue ruine before thy wit.

Proue not that which thou mayst not atchieue.

Loue as if thou wouldest hate, and hate as thou
wouldest loue shortly after.

Cleo.

Chilon.

Please

The cleuenth Booke.

Periander Please every body. Hate violence.
Be alwayes one to thy friend, as well in aduersitie, as in prosperitie.
Performe whatsoeuer thou promistest.
Keep close thy misfortune, lest thine enemy reioyce at it.
Strike to the truth. Abstaine from vice.
Doe that which is rightfull and iust.
Giue place to thy betters and to thine Elders.
Abstaine from swearing. Follow Vertue.
Moderate thy lusts and affections.
Praise honest things. Hate debate.
Be mercifull to the penitent.
Instruct thy Children. Requite benefits.
Enhaunt wise mens company.
Esteeme greatly good men. Fly rebuke.
Hear that which vnto thee belongeth.
Be enuious to no man. Answer aptly.
Doe nothing that may repent thee.
Honour them that haue deserved honour.
Be faire spoken. Feare the Officers.
Maintaine concord. Flatter not.
When thou dost amisse, take better counsaile.
Trust not to the time. Hope well.
Be seruiceable to every body.
Take good heed to thy selfe.
Reuerence thine Elders with obedience.
Fight and die for thy Country.
Mourne not for every thing, for that will shorten thy life.
Get a witty woman to thy wife, and shee shall bring thee forth wise children.
Live and hope, as if thou shouldest dye immediately.
Spare as though thou wert immortall. Hate

Hate Pride and vaine glozy.

Swell not in wealth. Seale by secrets.

Carry alwayes for a convenient time,

Giue liberally for thy profit,

Doe no man wrong. Auoid grieve

Moeke not the dead. Use thy friends,

Giue blamelesse counsaile, and comfort thy Bias.
friends.

Behold thy selfe in a Looking-glasse, and if thou
appeare beautifull, doe such things as become
thy beautie: but if thou seeme foule, then per-
forme with good manners the beautie that thy
face lacketh.

Talke no euill of God, but search diligently to
know what he is.

Hear much, but speake little.

First vnderstand, then speake.

Prayse not the vnworthy because of his riches,

Get by perswasion, and not by violence.

Get thee sobernesse in thy youth, and wisdom in
thine age.

Tell not abroad what thou intendest to doe: for if Plutarch.
thou speed not, thou shalt be mocked.

Pay thy debts. Reuile not thy freind.

Rule thy wife. Be not slothfull.

If thy fellow hurt thee in small things, suffer it,
and be as bold with him.

Take not thine enemy for thy friend, nor thy
friend for thine enemy.

Be not iudge betweene thy friends.

Striue not with thy Father and Mother, though
thou sayst the truth,

Reioyce not at any mans misfortune.

Let thy minde rule thy tongue.

Be obedient to the Law. Heare gladly.

Hermes,

Ita

The eleuenth Booke.

Attempt nothing aboue thy strength.
Be not hastie to speake, nor slow to heare.
Wish not the things, which thou mayst not ob-
taine.

Above and before all things worship God.
Reuerence thine Elders.

Refraine thy lusts. Breake by hatred.

Be obedient vnto thy King, and worship those
that be in authority vnder him.

Love God and Truth, and so shalt thou save
thy soule.

Enuy not though an euill man prosper, for
surely his end shall not be good.

Be satisfied with little, and it will increase and
multiply.

Trust not to the time, for it deceiveth sodainely
them that trust therein.

Uprайд no man with misery.

Marrie thy match.

Take good aduiseмент or thou begin any thing,
but when thou hast begun dispatch it quickly.

Plutarch. Before thou goe from home, deuise with thy
selfe what thou wilt doe abroad: and when thou
art come home againe, remember what thou hast
done abroad.

Philotas. Neither flatter nor hide thy wisdom before
Strangers.

Be not proud in prosperity, neither despaire in
aduersity.

In prosperity beware, and in aduersity hope
for better fortune.

Learn by other mens vices, how filthy thine
owne are.

Do not that thy selfe, which thou dispraisest
in another.

Couet not to waxe rich through deceit.

Aristotle.

Looke what thanks thou rendrest to thy Parents and looke for the like againe of thy children.

Rule not except thou hast first learned to obey.

Preeld vnto reason. Flye euill company.

Slander not them that be dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Learne such things while thou art a childe, as Plato may profit thee when thou art a man.

Endeaour thy selfe to doe so well, that others may enuie thee therefore.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be needy, nor in bondage to thy riches.

Be patient in tribulation, & giue no man cause to speake euill of thee. Hermes.

Looke in to the safeguard of thine stone body

Know thy selfe, so shalt thou neither be flattered nor beguiled. Seneca.

Be vertuous and liberall, so shalt thou either stop the slanderers mouth, or else the eares of them that heare them.

Meddle not with that wherewith thou hast nought to doe. Xeno.

If thou hast well done, thanke God: if otherwise, repent and aske him forgiveness.

Desire God at the beginning of thy workes that thou maist by his helpe bring them to a good conclusion.

Walk not in the way of hatred.

Doe not that thou wouldest, but what thou shouldst. Aristotle.

Praise not a man except he be praise worthy.

If thou wilt correct anyman, doe it rather with gentlenesse, then with violent extremities.

Use

The eleuent Booke,

Socrates. Use measure in all things.

When thou talkest with a stranger, bee not too full of communication, till thou knowest whether he be better learned then thou, and if thou be not, speake thou the boldier, else be quiet and learne of him.

Socrates. Giue thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foot, she will to morrow tread vpon thy head.

Take thy will to doe iustly, and see thou sweare not.

Haunt not too much thy friends house, for that engendzeth no great loue : nor bee too long from thence, for that ingendzeth hate, but vse a meane in all things.

Aristotle. Trouble not thy selfe with worldly carefulnesse, but resemble the Birds of the ayre, which in the morning seeke their foode but only for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reason, for so shalt thou make him thine enemy.

Use not womens companie, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisdom, as if he gaue thee gold.

Sweare not for any manner of aduantage.

Seneca. Affirme nothing before thou knowest how to finish it.

Plato. Be not hasty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment,

Discipline

Measure thy paths, and goe the right way, so shalt thou goe safely.

Refraine from couctousnesse, and thine estate shall prosper.

Use Justice, and thou shalt bee both beloued and feared.

If thou wilt dispraise him whom thou hatest, hee will not that thou art his enemye.

Take heede to the meate that a iealous woman giues thee. Hermes.

Let neither thy beauty, thy youth, nor thy health deceiue thee.

Break not the lawes that are made for the wealth of thy country.

Apply thy mind to vertue, and thou shalt be saued.

Praise nothing that is not commendable: nor dispraise any thing that is praise worthy.

Trouaile not much for that which will lightly perish. Plato.

Ensee the vertues of thy good ancessours,

Array thy selfe with iustice, and cloth thee with chastitie: so shalt thou be happy, and thy workes prosper. Seneca.

Enforce thy selfe to get wisdom and science, by which thou maist direct both thy Soule and body.

Endeuour thy selfe to keepe the law, that God may be pleased with thee. Pythagoras.

Conet not thy friends riches, lest thou be despised therefore.

Reproue not a man in his wrath, for then thou maist not rule him. Hermes.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Saulish

The eleuenth Booke,

Socrates. Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.
Giue to the good, and he will requitte it, but giue to the euill disposed and he will aske more.
Bee not slacke to recompence them that haue done for thee.

Pithagor. Thinke first, then speake, and last fulfill.
Accustome not thy selfe to be sodainely moued, for it will turne to thy displeasure.
If thou intendest to doe any good, tarry not til to morrow, for thou knowest not what may chance thee this night.

Aristotle. If thou feelest thy selfe more true to thy King then many other, and hast also lesse wages of him then they, yet complaine not, for thine will continue and so will not theirs.

Diogenes. If any man enuy thee, or say euill of thee, let not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

Socrates. Loue all men, and bee subiect to all lawes, but obey God more then men.

Plato. If thou wilt bee counted valiant, let neither chance nor griefe overcome thee.

Giue good care to the aged, for hee can teach thee of thy life to come.

Fly lecherous iusts as thou wouldst a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristotle. Let no couetous man haue any rule ouer thee, nor yeeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and couetousnesse

couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euil disposed man doth proffer.

Be sober and chaste among yong folke, that they may learne of thee, and among old that thou maist learne of them. Plato.

Order thy wife as thou wouldest thy kinsfolke. Seneca:

Apply thy selfe so now in vertue, that in the time to come thou maist therfore be praised. Plato.

Thinke that the weakest of thine enemies is stronger then thou.

Be not ashamed to doe iustice, for all that is done without it is tyrannie.

Fortifie thy soule with good workes, and flye from couetousnesse.

If thou intendest not to doe good, yet at least refraine from doing euill.

Giue not thy selfe much to pleasure and ease, for if thou blest thy selfe thereto, thou shalt not be able to sustaine the aduersitie that may afterwards chance to thee. Aristotle.

Endeavour chy selfe in thy youth to learne, though it bee painefull: for it is lesse paine for a man to learne in his youth, then in his age to bee vnlerned.

When thou art wearie of studie, sport thy selfe with reading of good stories.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to be wise in words, but in workes: for wisdom of words wasteth with the world, but workes wrought by wisdom, increase into the world to come.

If thou doubttest of any thing, aske counsaile of

The eleuenth Booke,

of wise men : and bee not angry although they re-
proue thee.

Associate with good men, so shalt thou obtaine the
peoples fauour.

Diogenes. Keepe no company with him that knoweth not
himselfe.

Bee not like the Boulter that casteth out the
flower and keepeth in the bran.

Commit the gouernance of people neither to
a childe, nor a foole, nor a couetous, nor vnto
any hastie person, that is desirous of reuenge-
ment.

Plato. If thou desirest to bee good, endeavour thy selfe
to learne, to know, and to follow truth: for he that
is ignorant therein, and will not learne, cannot be
good.

Aristotle. Keepe a measure in thy communication: for if
thou bee too brieft, thou shalt not bee well vnder-
stood: and if thou bee too long, thou shalt not bee
well bozne in minde.

To him that is full of questions, giue no an-
swer at all.

Pithagor. Use examples, that such as thou teachest may
vnderstand thee the better.

Aristotle. Reason not with them that will deny the prin-
cipall truth.

Take good heed at the beginning to what thou
grantest: for after one inconuenience another fol-
loweth.

Seneca. If thou desirest to haue delight without sorrow,
apply thy minde to studie wisdom.

Marrie a young maide, that thou maist teach
her good manners.

Keep companie with them that may make thee
better.

Be bound vnto wisdom, that thou maist obtaine the true libertie.

Loue if thou wilt be loued.

So talke with men, as if God saw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for that will make thee couetous.

Eschew anger, though not for wisdoms sake, yet for bodily health.

If thou desirest to bee quiet minded, thou must either bee a poore man indeede, or else like a poore man.

Take no thought to liue long, but to liue well.

Forasmuch as thou art not certaine in what place death abideth thee, bee thou readie prepared in each place to meete him.

Praise a man for that which may neither bee giuen him, nor taken away from him: which is not his faire house, his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for a great number of bookes, but for the goodnesse of them.

Use thine eares more then thy tongue.

Desire nothing, that thou wouldest deny if it were asked thee.

Whatsoever thou wilt speake, before thou shew it to another, shew it secretly to thy selfe. Seneca.

Whatsoever thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, and performe faithfully.

The eleuenth Booke,

Praise little, but dispraise lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such things as thou hast, vse as thine owne, and keepe them not as if they were another bodys.

Bee gentle and louing to euery body, flatter none, be familiar with few, bee indifferent and equall towards euery man, be slow to wrath, swift to mercy and pittie, be constant and patient in aduersity, and in prosperitie wary and lowly.

Worship gentlenesse, hate all crueltie.

Fly and e chese thine owne vices, and bee not curious to search out other mens.

Be not busie to help aid men with their faults, for so shalt thou be hated of euery body.

Sometime among earnest things, vse merry conceits, but measurably.

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men, as thou wouldest be done by.

Thinke not thy selfe to bee that which thou art not, nor seeme greater then thou art indeed.

Thinke all things may bee suffered saue filthy nesse and vice.

Eate rather for hunger, then for pleasure or delight.

Bee apt to learne wisdom, and diligent to teach it.

Be merry without laughter.

Charme thy tongue, thy belly, & thy priuities.

Thou shalt bee loued of God, if thou doe good to all men, and hurt no body,

Anachar.

Belcena

Believe not him that saith he loveth truth, and followeth it not.

See that thy gifts be according to thine ability: for if they be too big, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a niggard.

Let thy gifts be such as he to whom thou givest them doth delight in.

Give no vain and vaine gifts, as armour to women, books to plow-men, or nets to a student.

Give to the needy; yet so that thou need not thy selfe.

Succour them that perish, yet so that thou thy selfe perish not thereby.

If thou bestowest a benefit, keepe it secret: but if thou receivest any publish it abroad.

Speake not to him that will not heare, for so thou shalt but vex him.

Give at the first asking, for it is not freely given that is often craved.

Boast not thy selfe of that which is another mans.

Blame not Nature, for she doth for every man alike.

If thou wilt praise any man because hee is a Gentleman, praise his parents also: if thou praise him for his riches, that appertaineth to Fortune: if for his strength, remember that sickness will make him weake: if for swiftnesse of foot, remember that age will take it away: if for his beautie, it will soone banish. But if thou wilt praise him for manners and learning, then praise thou him as much as appertaineth to man, for that is his owne, which neither cometh by heritage, nor altereth with fortune or age, but is alwayes one.

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Socrates. Fly the company of a Lier: but if thou must needs keepe company with him, beware that in any case thou beleue him not.

Giue part of thy goods to the needy, so shall God increase them.

Do good workes, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, lest thine euill bee also laid to thy charge.

Company not with him that knoweth not himselfe.

Be not ashamed to heare the truth, of whomsoever it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou hast not so much power as to refraine thine ire, yet dissemble it, and keepe it secret, and so by little and little forget it.

Pithagor. Honour wisdom, and deuy it not to them that would learne it, but shew it not to them that dispraise it.

Do not the Sea fields.

Isocrates. Giue not too light credence to a mans words, nor laugh thou them to scorne: for the one is the property of a foole, and the other the condition of a mad man.

Thinke not such things honest to bee spoken, that are filthy to be done.

Accustome not thy selfe to be heavy and sad, for if thou dost, thou shalt be thought fierce: yet bee thought-full, for that is a token of a prudent man.

Do all things, as if euery man should know them, yet keepe them close awhile, and at length discover them.

Learn diligently the goodnesse that is taught thee:

thee: it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of a friend.

Let it not grieue thee to take paines to goe to learne of a cunning man: for it were great shame for young men not to trauell a little by land to increase their knowledge, since Merchants saile so farre by Sea to augment their riches.

Be gentle in thy behauiour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that we meete, and in familiaritie to talke gently and friendly with them.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Use thy selfe to labour by thine owne accord, that if it chance thee to bee compelled thereto, thou mayst the better away with it.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to bee more faithfull then his Oath.

For two causes if thou bee constrained, thou mayst sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great danger. But for money thou shalt not sweare any Oath: for if thou doest, thou shalt of some bee thought forsworne, and of others to be desirous of money.

Thinke it a great shame to bee overcome with thy friends benefits, and with the iniury of thine enemy.

Follow them for thy friends, that be as glad for thy prosperitie, as they seeme sorrowfull for thy misfortune: for there be many that lament a mans misery, that would enuy to see him prosper,

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If thou dost good to the euill, it shall happen to thee as it doth to them that feed other mens dogs, which barke as wel at their feeder as at any other stranger.

Pithagor. Doe not such things thy selfe as thou wouldest disprayse in another.

Enforce thy selfe to refraine thine euill lusts, and follow the good: for the good mortifieth and destroyeth the euill.

Socrates. Speake alwayes of God, and God will put good words in thy mouth.

Set thine owne workes alwayes before thine eyes, and cast other mens behind thy backe.

Fixe not thy mind vpon worldy pleasure, nor trust to the World, for it deceiueth all that put their trust therein.

Be content with little, and couet not another mans goods.

Be sober in thy liuing, and replenish thine heart with wisdom.

Dread God, & keepe thy selfe from vaine glory.

Mock not another man for his misery, but take heed by him how to auoid the like misfortune.

Let no man perswade thee by flattery to do any euill, nor to beleue otherwise of thy selfe then thou art indeed.

Receiue patiently the words of correction, although they seeme grievous.

Hermes. Feare the vengeance of God as much as thou maist, and consider the greatnesse of his puissance and might.

Beware of Spies and Tale-bearers.

Socrates. Tell nothing to him that will not beleue thee, nor demand nor any thing which thou knowest will not be granted.

Feare

Feare God aboue all things, for that is rightfull and profitable: and so order thy selfe, that thy thoughts and words bee alwayes of him: for speaking & thinking of God surmounts so much all other words and thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrained to the contrary.

Make thy Prayers perfect in the sight of God, for Prayer is like a ship in the Sea, which if it be good, saueth all therein, but if it be nought, suffereth them to perish.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked: but pray that thou mayst bee contented and satisfied with that which he giueth thee. Plutarch.

Releue not him that telleth thee a lye by another body, for he will in like manner make a lye of thee to another man.

If thou desire to bee beloued of euery body, salute each man gladly, bee liberall in giuing, and thankfull in receiuing. Forget thine anger lightly, and desire not to be reuenged.

If thou desirest to continue long with another man, strue to instruct him well in good manners.

Looke well to thy selfe, that the reyne of thy youth, and libertie of thine high estate cause thee not to commit vice. Mar. Aur.

It is a point of great folly, well to know other men, and not to know himselfe.

Be not proud in wisdom, in strength, nor in riches: it is one God that is wise, puissant and full of felicitie.

Trust rather in wisdom and prowesse, then Alex. Scu.
in

The cleuenth Booke.

in vnsutable Fortune. And desire victoꝝy foꝝ re-
nolme and honour, rather then foꝝ mony and coꝝ-
rupt treasure.

Tholon.

Arfaides.

Neuer open the gates to flatterers and dissent-
blers, noꝝ listen with thine eares to Murtherers.
Neuer choole a rich tyꝛant, noꝝ abhoꝝre the pooꝝe
iust man. Neuer deny Justice to a pooꝝe man foꝝ
his pouerty, noꝝ pardon a rich man foꝝ his great
riches. Neuer giue foꝝ reward, noꝝ doe good foꝝ
affection, noꝝ giue coꝝrection only foꝝ punishment.
Neuer leaue wickednes vnchastised, noꝝ goodnes
without reward. Neuer deny Justice to them that
demand it, noꝝ mercy to them that desire it. Ne-
uer coꝝrect foꝝ anger, noꝝ pꝛomise rewards in thy
mirth. Neuer commit euill foꝝ malice, noꝝ villany
foꝝ auarice. Labour alwaies to be beloued of them
that bee good, and to bee dꝛeaded and feared of
them that bee euill. Finally, be thou fauourable
vnto the pooꝝe, who can doe but little, and thou
shalt bee fauoured of **G O D**, who is able to
doe much.

When thou arisest in the moꝝning determine so
to passe the day following, as though at night a
graue should be thy bed.

Let the feeding and apparelling of thy body, bee
altogether referred to health and strength, and not
to voluptuousnesse.

If we wil consider what an excellency and dig-
nity there is in our nature, wee shall quickly per-
ceiue how foule a thing it is to ouerflow in riot,
and to liue deliciouſly and wantonly: and on the
contrary, how honest a thing it is to lead our liues
warily, chastly, and soberly.

Riot to euery age is reprochfull, but foꝝ an old
man most shamefull.

Of Prouerbs and sayings of the wise. 17.

At thy doone lying and vprising, at thy sport-
ing, eating, and banquetting, be mindfull of God,
be thankfull vnto him and remember his benefits
not onely towards thy selfe, but also towards all
Mankind, euen throughout all the World.

And whatsoeuer thou takest in hand, thinke
with thy selfe that before thou end it, death may
suppresse thee. Seneca,

Hee that will haue glory in this life, and after
death be beloued of many, and feared of all, let
him bee vertuous in doing good woorkes, and de-
ceiue no man with vaine words. Plato.

Prouerbs and sayings of the wise. Cap. II.

The euils to come, may with wisdom and Pontanus.
knowledge be vanquished and eschewed.

That Citie is safe whose dignities are well be-
stowed.

Whibery bled in a Citie, engendzeth euill man-
ners, by meanes whereof both faith and friendship
are little set by.

A good Citie should care more for vertue then
for people.

The Citie-publicke in the estimation thereof, Alex. Scu.
ought to be preferred before the materiall City, as
much as the life of men, and the renowne of Ver-
tue bee of more value then the Stones and timber,
wherewith the wals and houses are builded.

A Citie is not a place builded with houses, and
enuiroined with wals, but it is a company which
haue sufficient liuing, and is gathered together to
line well, to the example of others. And therefore
the assembly of vertuous people, and the wealth
of the Citie maketh the Citie, what a Ci-
tie is.

The

The cleuenth Booke.

Aur.

The great Cities full of good inhabitants ought to be praiſed, and not the great buildings.

He is not to be accounted ſtrong that cannot a way with labour.

Reſt muſt needs be pleaſant, for it is the medicine of all the diſeaſes that are in labour.

Quid,

That thing cannot long indure, that wanteth his naturall kind of reſt.

As the body being alwayes oppreſſed with labour, loſeth his ſtrength and ſo periſheth: ſo doth the minde of man oppreſſed with cares and pleaſures of this world, loſeth the force, luſt, and deſire which ſhee had to the reſt of eternall life to come.

It is a ſigne of a mighty and noble courage, to ſet little by great and waightie things.

Mar. Aur.

Though every new chance cauſeth preſently new thoughts, yet thereby cometh more cauſe of ſtedfaſtneſſe in the time to come.

Seneca.

He is very valiant, who neuer reioyceth much, nor ſorroweth out of meaſure.

Plato.

That which a man hath accuſtomed long time, ſeemeth pleaſant, although indeed it be painfull.

It is as difficult to breake cuſtome long vſed, as to change or alter nature.

Cuſtome is as it were another nature.

Manners are more requiſite in a childe, then playing vpon Inſtruments, or any other kinde of vaine pleaſures.

Aristotle.

Man is the meaſure of all things.

Exercise either hurteth or profiteth nothing.

Muſicke is good to reſreſh the minde, to paſſe the time, and to helpe pronounciation, and therefore of children ought to be learned.

when

When a man doubteth of doubtfull things, and is assured of them that be euident, it is a signe of good vnderstanding.

Much running maketh great wearinesse.

Plato.

He findeth fetters that findeth benefits.

Mar. Aur.

Our custome is to receiue forthwith and merily, and to giue slowly, with euill will and repentance.

Hee is as much a theefe that robbeth priuily, as he that stealeth openly.

Such as bee borne deafe and blinde haue their inward parts the more perfect.

There is no greater victoꝝ then for a man to vanquish himselfe.

He that neglecteth wife and children, depriueth himselfe of immortalitie,

Man should rather be drawne by the eares, then by the cloakes, that is, by perswasion, and not by violence. Chilon.

Where sensuality raigneth, reason taketh no place.

Peace and concord cannot long time endure among those who know not to whom honour and reuerence is due: for whereas all men bee like, there is neither wealth nor vertue, but contention and hatred, the ground of all miseries there raigneth. Iustinus.

Of all things in this life pertaining to mans commoditie, of what nature or condition soeuer they be, none is more excellent and worthy to be had in estimation and honour, then the vertue of peace, which of all men ought to be commended and sought for. Alex. Sec.

The great signe and strong pillar of peace is to put away the perturbbers of peace.

The eleuenth Booke,

A Citie cannot prosper, when an Oxe is solde
for lesse then a fish.

Much babling is a signe of small knowledge.
He that helpeth the euill, hurteth the good.
Hope of reward maketh paine seeme pleasant.
Experience is a good chastisement.

Demosth. It is better to seeke and not to finde, then to
finde and not to profit.

Hee hath helpes in aduersitie, that lendeth in
prosperitie.

Little things by concord increaseth, and great
things by discord decreaseth.

Alex. Seu. Without harmony nothing is seemely or plea-
sant, and by concord or discord publike weales do
stand or fall.

A mans life doth neuer returne thither againe,
from whence it departeth.

As life once lost neuer turneth: so if a man loose
once his fidelitie and credit, hee shall neuer get it
again.

Beare hard things, that thou maist beare easie
things the lighter.

Beare incommodity, to the intent thou maist
carrie away commoditie.

A graue minde hath no wauering senter ce.

Hee is happy whom other mens perils maketh
wary.

Hermes.

A foole knoweth the thing done: but a wise man
considereth things before they come to passe.

Tullius.

A discommoditie well touched, ought not to be
stirred.

In deeds done three things are to be noted, first
in acknowledging things well done, not onely to
reioyce in them, but also to follow them: the se-
cond is in sad things and heauie to bee sad and
sorrowe

Sorry for them : the third is , in peruerse acts to beware and eschue them.

Dissemble with dissemblers , if singlenesse will Xenoph.
not take place.

There is an alteration of all things.

There is nothing among men perpetuall, no^r Salust.
nothing stable , but all things passe and repasse,
euen like vnto the ebbing and flowing of the sea.

The law which commandeth to bee bozne and
to dye is generall.

Counterfeited things wil soone returne to their
owne nature.

Diuers conditions can neuer ioyne hearts in Alex. Scu.
a feruent affection.

Riotous liuing and praise cannot bee coupled
together.

The end of a riotous liuer and prodigall spender
is commonly beggery.

Hee that looketh for profit , must not flye from
labour.

Continuance of time begetteth prudence. Aristotle.

Leasure keepeth vs that we doe nothing rashly
when that thing cannot bee done which thou
wouldest , seeke and compasse that thou knowest
may be brought to passe.

Dig not fire with a sword, labour not in vaine, Pithagor.
nor goe about the thing which in no wise can bee
brought to passe.

Cleane keeping of the body (delicate nicenesse of
meates and drinckes laid apart) doth greatly both
maintaine the health of the body, and much com-
fort the wit.

The fairest body is nothing else but a dunghill Tullius.
couered with white and purple.

Refuse the familiaritie and acquaintance of
him

The eleuenth Booke,

him whose company thou seest honest men eschue.
Periander Nothing is profitable that is not honest.
Time is the most precious and costly thing that
can be spent.

Time is glorious to him that gloriously spendeth it, but that time is accursed, that is wickedly spent and passed ouer in sluggish ignorance, without any profit.

It auaileth much to all estates, and specially to Princes, and such as bee in authoritie, to reade Histories, wherein they may learne to beware, foresee, and auoid all such inconueniences as they shall there read, and vnderstand oftentimes to chance in such Common-wealths as are viciously and corruptly gouerned: for the same chances will happen in their common-wealths, if they bee in like manner corruptly gouerned, albeit the persons be changed.

Thacidi.

Histories are treasures which ought neuer to bee out of our hands, that being thereby aided, we may the more commodiously and with speed handle the like business and chances in the Common-wealth, forasmuch as the like chances oftentimes happen.

Examples are to bee found in Histories conuenient for euery man priuately in his degree as the obedience of subjects due vnto Magistrates, and such as bee in authoritie: and that they neuer escaped unpunished who disobeyed and rebelled against them.

Alex. Seu.

As in euery Art patternes are given to bee followed: euen so in Histories are painted before our eyes the examples of all kindes of Vertues.

Whiles power with pleasures getteth great acquaintance

a acquaintance, vertue is vnknowne, and in the Court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that hee ought to be despised.

Many labour to deliuer themselves from contempt, but there be moe that study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingratefull for benefites. If a man bee familiar and homely with them, hee shall alwayes finde them churlish and sturdie. If hee doe change his coppie, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quicke in reuenging, they without weighing their due desert, or confessing their beastly folly, swell bp in pride, kindle disdain, stirre bp strifes, awake mischiefes, and in such wise worke their intent, that in the end (by due Justice) they themselves sustaine the griefe of that by which most maliciously and beastly they sought for to disquiet others.

Where there is suspition, there the life is vnpleasant. Seneca.

With great perill is that kept that is desired of many.

Their liues beenought, who thinke they shall liue euer.

There is but one way to goe surely, that is, for a man to set little by worldly things, and to holde himselfe onely sufficiently contented with honestie,

The eleuenth Booke,

There is no grieſe in lacking, but tohere there is inordinate deſire in hauing.

Tullius.

Ambition and ſtriving for worldly honour and promotion, is a very miſerable thing, ſhort of continuance, and haſteth an euill end.

The eye cannot offend if the minde could rule the eye.

Mar. Aur.

Euery lightnes done in youth breaketh downe a loope of the defence of our life.

When the vicious man is laid in his graue, his wickedneſſe is ended, and hee cannot bee corrected.

He deſerueth great chaſtiſement that with fearfull hardineſſe (as a foole) putteth himſelfe into high and difficult things, with haſtie and ſodaine counſell.

He ſeldome periſheth by falling that before feareth to fall.

A good Captaine ordereth his men better by keeping them from doing euill, then by grieuous and ſore chaſtiſement.

Tullius.

In a Captaine or Leader of an Armie, there ought to be theſe foure things, that is, knowledge in warre, valiantneſſe, authoritie, and worldly wealth.

Fame cannot proſit the wicked, nor infamie hurt the good.

Ptholom.

A good fame euen in darkneſſe loſeth not her beautie and renowne.

Infamie alwayes inſueth arrogancie.

Danger commeth ſoonest, when it is the leaſt thought vpon.

Val. Max.

There is no end appointed vnto the studie of wiſedome in this world, for life and it muſt end rogerher,

There

of Prouerbs and sayings of the wise. 178

There are two things that alwayes ought to be in a mans remembrance during his life: that is to say, how he may thinke well, and how he may doe well. Quin. Cu.

They that trust much to their friends, know not how shortly teares be dyed vp.

Good deutors oftentimes spared, become euill payers, and small iniuries oftentimes pardoned maketh of neighbours pernicious enemies. Alex. Scu.

The deepnesse of good wils ought to be wome with the deepenesse of the heart, some with gifts some with words, some with promises, and some with fauours. Thales.

Three men with vaine words shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Man can better suffer to bee denied then to bee deceived. Seneca.

Doctrine is of such puissance, that in good men it is an armour to vertue: out to vicious and corrupt persons a spur to doe mischief. Galatius.

Contention, emulation, backbiting, and vaine desire of glory must be eschued.

That man ought to be reputed good, that is alway well occupied, and the idle man without further iniquity ought to be condemned as nought.

It is an infallible rule, that he that is giuen to exercises is a vertuous man, and he that is giuen to loytering and idleness, is a vicious person.

No man of what condition soeuer he be, except he haue some one thing or other ordinary exercise, shall haue his body lusty and his spirit quick, but shall be cloyed in all things, and wander from street to street like a bagabond.

The eleuenth Booke,

Tullius.

As a corne field bee it neuer so fertile, will not be it fruitfull except it be tilled, no more will a wit be ready be it neuer so prompt, except it bee exercised.

A good minde neuer assenteth or lendeth his seruice to him that erreth from the path-way of good manners.

He that hath good hands, must needs haue good customes.

All things that are desired of men are attained by trauaile, sustained with thought, and parted from with much griefe and great disquietnesse of minde.

Tullius.

We are not so brought vp by nature, that wee should seeme to be made for mirth and solace, but rather for grauitie, or some serious or weightie studies.

Alex. Scu.

Where a man in a common wealth hath many matters of sundry effects to order, it fareth with him as it doth with a mans stomacke: for the stomacke receiueth meates diuers in qualities and effects, which altogether cannot bee by one mans nature duely concocted and digested.

He that is perfectly wise, sporteth in this world with trauailes, and in trauailing in booke is his rest.

The more thou transportest thy selfe for things corporall and earthly, vnto things celestiall and heauenly, the more perfect and godly life shalt thou lead.

Bodily workes be vsauorie, except thou haue saue from the heart.

Hee is a double offender, which taketh the name of God in vaine, and deceiueth his neighbour.

The punishment of perjurie, by Gods Law is Tullius.
Death, by mans Law perpetuall infamy.

The practise of vsury is vterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to be among people that doe liue in mutuall concord: but most specially among them which liue vnder one obedience, and vnder one Law or Policie.

Gainc with an euill name is damage and losse.

There is no greater paine, then when the heart is kept backe from that which it longeth sore to haue.

Preferre damage before filthy lucre.

After the vnlawfull getting by fathers, there followeth a iust losse by their children.

A false and vnpaiding reproch, is a malicious Mar. Aur.
lie.

The Hecires mourning is vnder a visour a laughing, for hee betwaxleth the death of his Necessour in outward semblance, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertaine tokens of the inward secrets.

Such as procure and pitiuily seeke the death of Iustinus.
man, the Law punisheth cruelly.

Nothing auayleth the malice of Tyrants against innocents and good men, where the Almighty God will not haue them perish. Alex. Scul.

It is oftentimes prooued that they who desire the destruction of others, procure their owne death.

Tyranny in Princes ought euer to be had in extreme detestation.

If thou mayst not cleerely escape out of perill,
A 3 choose

The cleuenth Booke.

choose rather to die honestly, then liue shamefully.

It is honourable to die for the Country.

Great Cities full of good Inhabitants ought to be praised, and not the great and gorgeous buildings.

Tullius.

Selfe-loue sometime so blindeth the senses of many, that they not well weighing what they be of themselves, but rather vainly flattering themselves, doe conceiue such opinions of themselves that they thinke all men should worthily glory in them. Whereof innumerable offences doe spring and flow forth, when men put by wi h opinions be shamefully scozned, and wrapped in foolish errors.

Mar. Aur.

It is a great shame to say, and no lesse infamy to goe about to make the trauailes of ancients in times past, now in these dayes to bee turned into follies.

Socrates.

Perfect felicitie is the vse of vertue.

It is better to die a wise and vertuous man among godly and wise men, then to liue victoriously in ignorance among the common sort of men.

It is a thing consonant to reason, that they that bee good among so many cuill as bee in this life, should bee greatly honoured with God after their death.

Plinius.

One day deemeth another, but the last day giueth iust iudgement of all that is past.

Mar. Aur.

As wee are set in diuers pleasures by our vice, so wee fall hourly into diuers miseries, and are noted to our great infamy and shame.

Wee see God diuers times to diuers persons forbear diuers sinnes a great while, but at last vniuersally wee haue seene them all chastised with one onely punishment,

Men among whom we be borne, bee of so euill disposition: the World with whom wee liue, so fierce and cruell: and the gliding Serpent, fortune, so full of popson, that they hurt vs with their feet, bite vs with their teeth, scratch vs with their nailes, and so swell vs with their popson, that the passing of this life is nothing but the suffering of death.

Helpe from **G O D** is not onely gotten with Salust. Prayers, but also by vigilant studie, diligent executing, and by wise counselling, all things otherwise come well to passe.



THE TWELFTH BOOKE.

Diners manners of pithy Meeters, Prouerbs,
and Semblables: wherein chiefly consi-
steth mans happy life in this World.



My friend the things that doe attaine
The happy life, be these I find:
The riches left, not got with paine,
The fruitfull ground, the quiet mind;
The equall friend, no grudge & strife,

No charge of rule nor gouernance:
Without disease the healthie life,

The household of continuance:

The diet meane, no daintie fare,

Wisdome toynd with simplenesse:

The night discharged of all care,

Where wine the wit doth not oppresse.

The faithfull wife without debate,

Such sleepes as may beguile the night:

Content thy selfe with thine estate,

Neither with death, nor feare his might.

Pirhagoras.

When a reasonable soule from Vertue flyeth,

It waxeth beast-like, and naturally dyeth:

For as the Soule giueth life to the Corse,

So Iustice in the soule is cause of liuely force.

Plato.

To such as custome diuine Meditation,

This life is a thing of small reputation.

Her-

Hermes.

Lust, pleasure, and worldly vanities
Doe cause the soule all Vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse
Her Makers Law through worldly filthinesse :
But alwayes mūdfull of his blessed estate,
Contemnes the world, and sinfull lusts doth hate.

Pithagoras.

He is not wise who knowing he must hence,
In wordly building maketh great expence;
But he that buildeth for the world to come
Is wise, expend he neuer so great a summe,

Thales.

He that most dreadeth to breake Gods behest,
Is he that loueth and serueth him best,

Aristotle.

He that loueth the world hath trauell and care,
But he that hateth hath quiet and welfare:
Who so then desireth to liue most at rest,
Must most flye the world, and meddle with it least.

Pithagoras.

This worldly wealth that men so much desire
May well be likened to a burning fire;
Whereof a little can doe little harme,
But profiteth much our bodies to warme:
But take too much and surely thou shalt burne,
So too much wealth to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man
So deafe, so blinde, so dumbe:
That heare, nor see, nor aske he can
Where wisedome is become.
To Envy eke he makes him thrall,
To trouble, care, and dread:

With

The twelfth Booke.

With-drawing his hand, his heart, and all
From euery vertuous deed.

Seneca.

With we are vncertaine where Death will vs meete,
And certaine that alwayes he followeth our feet :
Let vs in our doings be so wise and steady,
That where euer he meete vs he may find vs ready,

Seneca.

Death is the ender of all tribulation,
And therefore to wise men a great consolation.

Socrates.

For doing wrong and mischieuous deeds,
The Soule after death must be punished needs :
For God is not God except he be iust,
And Justice to all things their due render must.

Socrates.

Talke euer of God and he will procure
To fill thee with wisdom and words that be pure.

Aristotle.

To worldlinesse who so doth giue his minde,
These griefes he shall full sure be to finde :
The lacke of things which he shall neuer haue,
Or losse of that which he gladliest would saue.

Hermes.

The world was of God created indeed
A place of pleasure, reward of meed :
Wherefore such as in it for truth suffer trouble,
With ioy, no doubt, are recompenced double.

Aristotle.

Better it is to dye the Soules life to saue,
Then to lose the Soule, the bodies life to haue.

Socrates.

The Soules of the righteous shall after the course
Of this life, haue better, but the wicked worse :

For right it is, that what we here embrace,
Be giuen vs double in another place.

Hermes.

Of bodily imprisonment's sicknesse is the chiefe,
But the gaille of the Soule is sorrow and grieke.

Seneca.

It is better to haue the Soule garnished with Vertue,
Then the bodie decked with Purple, Gold, or Blue.

Plutarch.

As excesse of wine oppresseth the minde :
So worldly pleasure maketh the soule blinde,

Seneca.

Wisdomes, knowledg, and Understanding,
Are the soules most gorgeous clothing.

Plato

Woe to the Soule which wanteth grace,
To returne home to her state and place :
Whom filthy workes, and bodily offence
Excludes and keepe downe from Gods holy presence.

Socrates.

Prayer to God is the onely meane
To keep: a man from a wicked Queene.

Xenophon.

In place where men of God commune euer,
Fools become wise, and the wise proue wiser.

Plato.

When naughty Rulers, and wicked people die,
Then are all good men safe and in surety.

Socrates.

It is wisdomes, yea wisdomes that maketh the wise
All troubles, all torments, yea and death to despise :
Therefore ought wisdomes of all to be embraced,
A meane whereby death, and ail feare is defaced.

Cicero

The twelfth Booke.

Cicero.

Of all worldly comforts true friendship is chiefe,
Because it is alwayes our speciall reliefe :
In wealth and woe a stay strong and stable,
And also to Mankind a good most agreeable.

Isocrates.

To himselfe and his friend a friend must be one,
For a friend is ones selfe in another person.

Pithagoras.

These troublesome words, mine, thine, and our owne,
(The cause of all strife) with friends are unknowne :
The title of ours, none counteth ought his.
For all things are each mans where true friendship is.

Socrates.

Such things as are hurtfull, vncomely, and nought,
Are easily attained, yea, or they be sought :
But wisdome and honour, with other such like,
Are hard to be gotten howsoever we seeke.

Plato.

Who so for friends, and true friendship watches,
Must seeke of such as may be his matches :
For he that of another any friends procureth,
May chance find friendship, but not that endureth.

Aristotle.

Although many wicked in one may agree,
Yet cause they no friendship, but conspiracie :
For friendship is a vertue by nature so cleane,
As can with the vicious be mixt by no meane.

Plato.

Betweene Lord and seruant no friendship may fall,
Because their estates are too farre vnequall :
Yet sth they be men, good friends they may be,
Because that in man-hood they both doe agree.

Seneca.

Who so denies his friend his aide.

The

The while he is well taken :
 Shall at his most need be denaid
 Their helpe, and quite forlaken.

Tullius.

In trouble, sorrow, aduersitie and grieve
 Friends are a comfort, a refuge and reliefe :
 Likewise in wealth a pleasure and treasure.
 To be partakers of any kind of pleasure.

Plato.

By bearing good will first fauour doth grow,
 Through ble wherof sweet friendship doth follow.

Aristotle.

The friendship that is betweene good men engendred,
 Can be by no meanes broken or ended :
 Wherefore he that doth from friendship disseuer,
 is thought by nature, as was a friend neuer.

Ennius.

Whom men doe feare they hate, and whom they hate
 They wish to dye, or perish from his state :
 Who therefore longs long time chiefe rule to beare,
 Must get mens loue with fauour, not with feare.

Socrates.

Glorie of good deeds by the father done,
 Is the best inheritance that he leaues his sonne :
 Which who so doth by his vicious life appayre,
 Betrayes him a bastard and vntworthy heire.

Tullius.

He cannot be counted a liberall giuer,
 which hath not beene also a liberall getter :
 For true liberalitie is to helpe many,
 and in getting thereof not to hurt any.

Seneca.

Who so desireth to liue without care,
 ought slowly to spend, and swiftly to spare.

The twelfth Booke,

For at the bottome to leaue is but baينه,
Where both the least part, and worst doth remaine.

Socrates.

By wine beautie fadeth, and age is defaced,
Drinke maketh forgotten that late was embraced.

Socrates.

He that to wrath and anger is thral,
Ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,
For that sufficeth to anger the enuious.

Pichagoras.

The more that a man hath of abundance,
So much the less hath he of assurance.

Socrates.

The friends whom profit or lucre increase,
When substance faileth, there withall will cease,
But friends that are coupled with heart and with loue,
Neither feare, nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paines,
The paine departeth but vertue remaines:
But if thou hast pleasure to doe that is ill,
The pleasure abateth, but ill tarrieth still.

Solon.

If that by destiny things be decreed,
To labour to shun them is paine lost indeed,
But if that the chance of things be vnsat.

It is folly to feare that we know we may let

Plato.

It is the part of him that is wise,
Things to foresee with diligent aduise:
But when as things vnluckily doe frame.

It becommeth the valiant to suffer the same

Hermes

Hermes.

If not for to speede thou thinke it a paine,
Will not the thing thou maist not attaine :
For thou and none other art cause of thy let,
If that which thou maist not thou trauell to get.

Plato.

To faine, to flatter, to glose, and to lye
Require colours and words faire and lye :
But the utterance of truth is so simple and plaine,
That it needeth no study to forge or to faine.

Horace.

To the avaricious there is no suffisance,
For couetise increaseth as fast as his substance.

Solon.

He is neither rich, happie, nor wise
That is a bond-man to his owne avarice.

Pithagoras.

To strike another if thou dost pretend,
Thinke if he stroke thee thou wouldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumbe,
But much more to men by meanes of speech come.

Thales.

All enuious hearts with the dead men depart,
but after death dureth the slanderous dart.

Hermes.

He that at one instant another will defame,
Will also to another by thee doe the same.
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey every lust.

Plato.

With making of manners in company dorch lye,
enhant the good, and the bad see thou lye :
But ifro the euill thou needs wilt resort,
Returne betimes for feare thou come thort.

Isocrates

The twelfth Booke.

Isocrates.

Loue betweene wise men by effect may fall,
But not betweene fooles, though folly be equall :
For wit goeth by order, and may agree in one,
But folly lacketh order, so that concord is none.

Socrates.

He that of all men will be a correctour
Shall of the most part win hate for his labour.

Pithagoras.

They that to talke of wisdom are bent,
Not following the same are like an instrument,
Whose pleasant sound the hearers doth delight,
But it selfe not hearing hath thereby no profit.

Pithagoras.

Beware of thine enemy when hee doth menace,
And trust thou him not, if faire seeme his face :
For Serpents neuer so deadly doe sting,
As when they bite without any hissing.

Plutarch.

With the world vnsledy doth oft ebbe and flow,
It behooueth a wise man all tydes to know,
And so for to saile while he hath faire weather,
That the haueu may keep him when hold may no anker

Diogenes.

Of a churlish nature proceedeth foule language,
But faire spech is token of noble courage.

Anacharsis.

A friend is not knowne but in aduersitie,
For in time of wealth each man seemeth friendly.

Socrates.

Wisdom and science which are pure by kinde,
Should not be written in bookes but in minde :
For wisdom in bookes with the bookes will rot,
But wit in the minde will neuer be forgot.

Seneca

Seneca.

For couetous people to dye is the best,
For the longer they liue the lesse is their rest:
For life them leadeth their substance to double,
Where death them dischargeth of endlesse trouble.

Antisthenes.

Men ought not to weepe for him that guiltlesse isaine,
But for the slayer that quicke doth remaine:
For to dye guiltlesse is death but of body,
But bodie and soule both are lost of the guilty.

Xenocrates.

Of woorkes begun when goodnesse may breed,
We ought with all swiftnesse therein to proceed:
But if by our woorkes may grow any ill,
We should be as swift to conquer our will.

Socrates.

What euer it chance thee of any to heare,
Thine eye not consenting, beleue not thine eare:
For the eare is a subiect full oft led awoy,
But the Eye is a Judge that in nothing will lye.

Seneca.

Wisdom and honour most commonly be found
In them that in vertue and goodnesse abound:
And therefore are better then Silver and Gold,
Which the euill commonly most haue in hold.

Xenophon.

If that it chance thee in warre for to fight,
More then to thy wit, trust not to thy might:
For wit without strength much more doth preuaile,
Then strength with out wit to conquer in battaile.

Aristotle.

Both hatred, loue, and their owne profit
Cause Judges oft times the truth to forget:
Purge all these vices therefore from thy minde,
So shall right rule thee, and thou the truth finde.

¶ b

Plato

The twelfth Booke.

Plato.

Although for a while thy vice thou mayst hide,
Yet canst thou not alwayes keepe it vnspide:
For Truth the true Daughter of God and of Time
Hath sworn to detect all sinne, vice, and crime.

Plato.

Happy is that Realme that hath a King
Endued with Wisdom, Vertue, and Learning:
And much unhappy is that Realme and Countie,
Where these points doe lacke in their Prince.

Plutarch.

To whatsoeuer a King doth him frame,
His men for the most part delight in the same:
Wherefore a good King should vertue ensue,
To giue his subjects example of vertue.

Socrates.

Wines distributed vnto the indigent
Is like a Medicine giuen to the impotent:
But to the vnnedy a man to make his dole,
Is like ministring of Playsters vnto the whole.

Pithagoras.

Better it is for a man to bee mute,
Then with the ignorant much to dispute:
And better it is to liue solitary,
Then to eniame much ill company.

Plato.

That thing in a Realme is worthy renoume,
Which rayleth by right, and wrong beateth downe.

Seneca.

Goodnesse it selfe doth men declare,
For which many moe the better doe fare.

Socrates.

Unhappy is he wheresouer he become,
That hath wit and will not learne wisedome.

Parables

Parables and Semblables : by *Hermes,*
Socrates, and *Plato.*

LIke as a Surgion paineth sore his patients body, with lancing, cutting, and searhing prised members : even so doth the soule of man triue with his vnruly affections to driue them from voluptuousnesse.

He that being reprovied, departeth immediatly hating his counsaillor, doth as a sicke man, who as soone as his Surgion hath cut his vicer, goeth his way, not tarrying till his wound bee dressed, and his griefe asswaged.

As plants measurably watered, grow the better but watered too much, are drowned and dye : so the minde with moderate labour is refreshed, but with ouermuch is vtterly dulled.

Like as a ship that hath a sure anker may lye safe in any place : so the mind that is ruled by perfect reason is quiet euery where.

As fire smoaketh not much that flameth at the first blowing, so the glorie that shineth at the first is not greatly enuid, but that which is long in getting, enuid alwayes puenienteth.

Like as a good Musition hauing any key or string of his Instrument out of tune, doth not immediatly cut it off and call it away, but either with straying it higher, or slackung it downe lower, by litle and litle causeth it to agree : so should Rulers reforme the transgressors, and not call them away for euery trespass.

As they that taste poyson destroy themselves therewith : so he that admitteth a friend before he

The twelfth Booke.

know him, may hurt himselfe whiles that he proueth him.

Like as the bitternesse of the Allome Tree taketh away the sweetnesse of the sweetest honte: so euill workes destroy and take away the merit of the good.

Like as a vessell is knowne by the sound whether it bee whole or broken: so are men proued by their speech, whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not onely drowneth it selfe, but all others that are in her: so a ruler by vsing viciousnesse, destroyeth not himselfe alone, but all others that are vnder his government.

As it becommeth the people to be obedient and subiect vnto their Lord and King, so it behooueth the King diligently to intend the weale and good government of his people, and rather procure their profit then his owne pleasure: for as the soule is ioyned with the body, so is a King vnitied with his people.

As no Physitian is reputed good, that healeth another and cannot heale himselfe: so hee is no good Gouvernor that commandeth others to avoid vice, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge, so ought Rulers of Cities to bee chosen for their wisdom and learning, rather then for their dignitie and riches.

As a man in a darke caue cannot see his owne proper figure: so the soule that is not cleane and pure cannot perceiue the true and perfect goodnes of Almighty God.

As the goodnes of wise men continually increaseth, so the malice of fooles euermore increaseth.

As libertie maketh friends of enemies, so pride
maketh enemies of friends.

As they who cannot suffer the light of a candle,
can much worse abide the brightnesse of the Sun:
so they that are troubled with small trifles would
be more amazed in weightie matters.

Like as the saour of carraine is noysome to
them that smell it: so is the talke of fooles to wise
men that heare it.

Prouerbs and Semblables: by *Anaxagoras*,
Aristippus, *Alexander*, *Solon*, and
Marcus Aurelius.

AS God is naturally most louing, pittifull,
and alwayes hath the name of mercie and
pittie: so are we alwayes most vnkind, euill and
wicked, and our wicked and shamefull words de-
serue alwaies to haue most bitter and grieuous
chastisements.

As he that giueth a blow to another, the high-
er hee lifteth his hand the greater is the stroke: so
God in like manner, the more yeares hee bea-
reth our sinnes, the more grieuously afterwards
hee punisheth vs.

Like as when a great and sumptuous building
will fall, first there falleth some stone: in like man-
ner there was neuer Cite or Country, that had
any great plague or vengeance from God salne
vpon them at any time, but first they were threat-
ned and admonished with some signe or prodigie
from heauen.

As the Idiot or foolish man keepeth his diet
from booke, and resteth vpon the onely pleasure

of meat : so the wise man (in comparison) abhorreth meat and drateth to his Bookes.

As the sloathfull man is made lesse then a man by his negligence : so certainly blessed is hee that is not contented to be a man, but procureth to be more then a man by his vertue and diligence.

The Simple Oxe or Sheepe are more worthie their liues, then the idle and foolish Idiot, for the beast liueth to the vtilitie of diuers, without doing damage to any other, but the idle and foolish Idiot liueth to the damage of all others, and without profit to any person.

Like as riches with thought nourisheth couetousnesse : euen so by riches the enuious nourisheth enuie.

Like as the wicked and malicious person is most hardie to commit greatest crimes : so is hee most cruell, and ready, wickedly to giue sentence against another for the same offence.

we behold our owne crimes as through small nets, which causeth things to seeme the lesser: but wee behold the faults of others in the water, which causeth things to seeme greater then indeed they be.

As the greene leaues outward shew that the tree is not drie inward, so good works done openly, shew the inward heart.

As we see the trees when the fruits are gathered the leaues fall, and when flowers dye, that then more greene and perfect are the rootes: euen so, when the first season of youth is passed (which is the Summer time) then cometh age (called Winter) and puttifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the veynes of hope dried out.

outward, then it is plaine that the roots of good woꝝkes be much better.

As much as the shame of sinne ought to bee fled of them that be good, euen so much it ought to be kept for the euill.

As wee eate diuers things by morsels, which if we should eate whole would choake vs: so by diuers dayes wee suffer trauailes, which altogether would make an end of vs in one day.

As in all Arts a man is contented at the first, so at the last bee they neuer so sweete they turne to wearinesse.

In all naturall things Nature is contented with very little, but the spirit and vnderstanding is not content with many things.

As it is necessary first to purge the opilations and lets of the stomacke, to the intent the Medicines may profit them that bee sicke: so likewise none can conueniently giue his friend good counsell except he first shew him his grieve.

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Justice to be temperate, and the Ministers thereof should rather shew compassion then vengeance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the iniurie present.

Though the wood bee taken from the fire, and the imbers quenched, yet the stones oftentimes remaine hot and burning: so though the flesh be chastised with hot and dry maladies, or consumed by many yeeres trauaile, yet concupiscence abideth still in the bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an unwholsome pot, and good wine

sometime saoureth of the frost: euen so though the workes of our liues be vertuous, yet shall wee feele the stinch of the weake flesh.

As arrogancie, pride and presumption are notably hated of God, and had in derision euery where among men: so contrariwise, lowlinesse, meeknesse, and an humble spirit, purchaseth both the fauour of God, and knitteth vnto man the beneuolence of man.

As the knowledge of God ought not to be vnperfect or doubtfull, so Prayer should not be faine or slacke, without courage and quicknesse.

As the body is neere to health, which (though it be wasted) is yet free and out of the danger of noysome humours: euen so is the minde more receiueable of the blessing of God which is not defiled with gricuous offences, though shee yet lacke true and perfect vertues.

It is naturall for the bodie to die, which if no man kill, yet needs must it die, but the soule to die is extreame misery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, because it is seene with bodily eyes; but very few feare the death of the soule, because no man seeth, and few beleue it: and yet is this death so much more terrible then the other, as the soule excelleth the body, or as God excelleth the soule.

As the body is visibler, mortall, lumpish, and heauie, delighting in things visibler and temporall, so the soule being mindfull of her celestially nature, inforceth vpward with great violence, and with a terrible haste strueth and wassleth with the heauy burthen of the earthly body, despising things mortall, and seeking permanent and immortall things.

Parables and Semblables : by *Aristotle,*
Plutarch, and *Seneca.*

LIke as it is a shame for a man that would hit the Marke to misse the whole Butt, even so it is a shame for him that desireth honour to faile of honestie.

As a scarre giueth vs warning to beware of wounds: so the remembrance of evils that are past, may cause vs to take the better heed.

As the complaints of children may be soone appeased, so small affections vanish lightly.

He that bringeth an iustine body into volup-
 cuousnesse, is like him that bringeth a broken ship
 into the raging Seas.

They who goe to a banquet onely for the meate
 sake, are like them who goe onely to fill a vessell.

Servants when they sleepe feare not their mas-
 ters, and they that bee bound forget their fetters,
 in sleepe bickers and sores leaue smarting, but su-
 perstition alone wexeth a man when he sleepeth.

Like as they iudge worse of a man, who say
 that he is wrathfull and ungracious, then if they
 denied him to be aliue: so they thinke not so euill
 of God, who say there is no God at all, as the su-
 perstitious, who say God is froward and full of
 wrath and reuenge.

As a vessell cannot bee knowne whether it bee
 whole or broken except it haue liquour in it: so no
 man can be thoroughly knowne what he is, before
 he be in authoritie.

As Darnell springeth vp among good wheate,
 and Nettles among Roses, even so Envy grow-
 eth vp among Vertues.

They

The twelfth Booke.

Like as the Mare both deliuereth, nourisheth, and is with young all at once: so an Usurer be-
fore he hath beguiled one, deuiseeth how to deceiue
another by making a false bargaine.

Like as an Horse after hee hath once taken the
bitte must euer after beare one or other: so hee
that is once false in debt, can lightly neuer after
be thoroughly quit there from.

Like as Physicians with their bitter drugges
doe mingle sweet Spices, that they may be the
better receiued: so ought checks to be mingled
with gentle admonitions.

Like as the Bookes which are seldome times
occupied will cleaue fast together, so the memo-ry
waxeth hard if it be not oftentimes renewed.

The poyson which Serpents continually keepe
without any harme, they spit it out to others de-
struction, but the malicious contrariwise hurt no
man so much as themselves.

As it is great foolishnesse to leaue the cleere
fountaines, and to fetch water in puddles, so it
is likewise to leaue the written Truth, and to
study the dreames of mens imaginations.

As the Adamant by little and little draweth the
heauy Iron, vntill at the last it be ioyned with it,
so vertue and wisdom ioynen men vnto them.

As he which in a same-place runneth swiftest,
and continuing still his pace obtaineth the crowne
of his labour, so he that diligently learneth, and
earnestly followeth wisdom and vertue, shall be
crowned with euerlasting glory.

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